MENNONITE

YEAR BOOK

AND

ALMANAC

FOR 1896.

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Calendar Explanations and Notices.

ECLIPSES IN THE YEAR 1896.

In the Year 1896 there will be Four Eclipses,—Two of the Sun and two of the Moon.

THE FIRST IS AN ANNULAR ECLIPSE OF THE SUN, February 13th, at 10 o'clock 39 minutes in the forenoon. Invisible here. Visible to Cape Colony—the South Atlantic Ocean, Patagonia and the South Polar Regions.

THE SECOND IS A PARTIAL ECLIPSE OF THE MOON. February 28th, at 2 o'clock 47 minutes in the afternoon. Invisible here. Visible generally in Europe, Asia and Africa.

THE THIRD IS A TOTAL ECLIPSE OF THE SUN, August 8th, at 11 o'clock 38 minutes in the evening. Invisible here. Visible to Asia, Europe, Alaska and the Pacific Ocean.

THE FOURTH IS A PARTIAL ECLIPSE OF THE MOON, August 23rd. Visible here as follows:—

	Eastern States.						Central States.			Western States.		
Moon enters Penumbra	23rd,	at 12	o'clock	08	min.	a. m.	22d, 11 h.	28 m.	p.m.	22d, 10 h.	48 m.	p.m.
Moon enters shadow	23rd,	" 12	"	27	"	a. m.	22d, 11 "	47 "	p.m.	22d, 11 "	07 "	p.m.
Middle of the Eclipse	23rd,	" 2	"	00	"	a. m.	23d, 1 "	20 "	a.m.	23d, 12 "	40 "	a.m.
Moon leaves shadow	23rd,	" 3	"	32	"	a. m.	23d, 2 "	52 "	a.m.	23d, 2 "	12 "	a.m.
Moon leaves Penumbra	23rd,	" 4	"	50	"	a. m.	23d, 4 "	10 "	a.m.	23d, 3 "	30 "	a.m.

In the Jewish Era 5657 the year begins at sunset, September 7th, 1896.
In the Mohammedan Era 1314 the year begins on the 12th day of June, 1896.

Jupiter (♃) is called the Governing Planet this Year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins	☉ Enters ♈	March 19th,	at 9	o'clock	in the	evening.
Summer Begins	☉ Enters ♋	June 20th	at 5	"	" "	"
Autumn Begins	☉ Enters ♎	Sept. 22d,	at 8	"	" "	morning.
Winter Begins	☉ Enters ♑	Dec. 21st	at 2	"	" "	"

MOVABLE FESTIVALS.

Shrove Tuesday	Feb. 18th.
Ash Wednesday	Feb. 19th.
Good Friday	Apr. 3rd.
Easter Day	Apr. 5th.
Ascension Day	May 14th.
Whitsuntide	May 24th.
Trinity Sunday	May 31st.
Corpus Christi	June 4th.
First Sunday in Advent	Nov. 29th.

CHRONOLOGICAL CYCLES.

Dominical Letter	E.D.
Epact	15
Lunar Cycle or Golden Number	16
Solar Cycle	1
Roman Indiction	9
Julian Period	6609

THE EMBER DAYS

Feb. 26th, May 27th, Sept. 16th, Dec. 16th.

All the Calculations in this Almanac are set to Solar or Apparent time to which add the Equation in the Hour Table when the Sun is "Slow," and subtract when "Fast" for mean or clock time.

Calculated by L. J. HEATWOLE, Dale Enterprise, Rockingham Co., Va.

January.

A Flower unborn: a Book unread:
A Tree with fruit unharvested:
A Path untrod: a House whose rooms
Lack yet the heart's divine perfumes:
A Landscape whose wide border lies

31 DAYS.

In silent shade 'neath silent skies:
A wondrous Fountain yet unsealed:
A Casket with its gifts concealed:—
This is the Year that for you waits
Beyond To-morrow's mystic gates.
—H. N. Powers.

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Prophecy of greatness. Luke 1: 67–80.	1	12 14	6 40	♑ 6	⊕ in Perihelion	4	7 23	4 37
2	Thur	Service of the Altar. Ex. 30: 1–10.	2	1 14	7 41	♑ 19	♂ ☌ ☽,	4	7 23	4 37
3	Frid	The Lord's Messenger. Mal. 3: 1–6.	3	2 11	8 14	♒ 4	☽ in Perigee	5	7 23	4 37
4	Sat	Promise of Elijah. Mal. 4.	4	3 4	9 12	♒ 17	♂ souths 10 7	5	7 22	4 38
1.		**The Forerunner of Christ. Luke 1: 5–17.** Sunday after New Year. Matt 2: 13–23; 1 Pet. 4: 12–19.					**Day's length, 9 hours, 16 minutes.**			
5	**Sun**	Testimony to John. Matt. 11: 7–14.	5	3 55	10 15	♒ 30	☿ Gr. Hel. Lat. S.	♉ 5	7 22	4 38
6	Mon	**Epiphany.** Luke 2: 40–52.	6	4 43	11 20	♓ 12	☌ souths 11 36	6	7 21	4 39
7	Tues	The Passover Feast. Deut. 16: 1–8.	7	5 31	Morn.	♓ 24	(7th.) Rigel S. 9 57	6	7 21	4 39
8	Wed	Youthful Piety. 2 Chron. 34, 1–7.	8	6 20	12 20	♈ 6	♄ rises 12 10	7	7 21	4 39
9	Thur	Seeking after wisdom. Prov. 4: 1–13.	9	7 10	1 32	♈ 19	♂ ♄ ☽	7	7 20	4 40
10	Frid	The Father's business. John 5: 17–24.	10	8 4	2 57	♈ 30	♂ ♅ ☽	8	7 20	4 40
11	Sat	The best knowledge. 2 Tim. 3: 10–17.	11	9 0	4 1	♉ 13	♂ ♀ ☽. ♀ rises 3 38	8	7 19	4 41
2.		**The Boy Jesus Luke 2: 40–52.** 1st Sunday after Epiphany. Luke 2: 41–52; Rom. 12: 1–6					**Day's length, 9 hours, 22 minutes.**			
12	**Sun**	Growing in grace. 2 Peter 3: 11–18.	12	10 38	5 2	♉ 25	♂ ♂ ☽	8	7 18	4 42
13	Mon	The Ministry of John. Luke 3: 1–14.	13	11 35	6 13	♊ 5	♂ rises 6 4	♋ 9	7 17	4 43
14	Tues	The Lesson Portion. Luke 3: 15–22.	14	12 4	☾ S.	♊ 18	(14) Arct. rises 11 4	9	7 17	4 43
15	Wed	A witness bearer. John 1: 6–18.	15	12 51	6 4	♊ 30	Aldebaran S. 8 42	10	7 16	4 44
16	Thur	Sent before. John 3: 22–30.	16	1 28	7 20	♋ 13	♂ ☿ ☽, Spica rises 12 10	10	7 15	4 45
17	Frid	John's submission to Jesus. Matt. 3: 7-17	17	2 12	8 14	♋ 26	Orion rises 9 40	10	7 14	4 46
18	Sat	Suffering for faithfulness. Mark 6: 14-20	18	2 53	9 11	♌ 9	♄ south 7 11	11	7 13	4 47
3.		**The Ministry of John the Baptist. Luke 3: 15–22.** 2d Sunday after Epiphany. John 2: 1–11; Rom. 12: 7–16.					**Day's length, 9 hours, 35 minutes.**			
19	**Sun**	Preacher and message. Mark 1: 1–11.	19	3 32	10 8	♌ 22	☽ in Apogee	♌ 11	7 12	4 48
20	Mon	Next Sunday's Lesson. Luke 4: 14–22.	20	4 11	11 3	♌ 5	Regulus souths 1 37	11	7 11	4 49
21	Tues	The Ministry rejected. Luke 4: 23–32.	21	4 50	11 53	♌ 18	7 ☉ S. 7 28, ☉ ENTERS ♍	11	7 11	4 49
22	Wed	Ministry of mercy. Luke 4: 33–44.	22	5 32	Morn.	♌ 2	(22) Sirius S. 10 2	12	7 10	4 50
23	Thur	Isaiah's prophecy. Isaiah 61.	23	6 16	12 48	♌ 16	Spica rises 11 28	12	7 9	4 51
24	Frid	Hindered by unbelief. Mark 6: 1–6.	24	7 4	1 39	♌ 30	☿ in ♌	12	7 8	4 52
25	Sat	A Deliverer. Isaiah 42: 1–8.	25	7 57	2 42	♍ 15	☌ south 12 11	13	7 7	4 53
4.		**Early Ministry of Jesus. Luke 4: 14–22.** 3d Sunday after Epiphany. Matt. 8: 1–13; Rom. 12: 17–21.					**Day's length, 9 hours, 46 minutes.**			
26	**Sun**	Made free. Rom. 6: 15–23.	26	8 54	3 45	♍ 30	♂ Ψ ☽, ♂ ☌ ☉	13	7 6	4 54
27	Mon	Next Sunday's Lesson. Luke 5: 17–26.	27	9 55	4 50	♎ 15	♂ souths 9 49	♎ 13	7 5	4 55
28	Tues	The Great Physician. Mark 1: 23–34.	28	10 56	5 52	♎ 29	☿ in Perihelion	13	7 4	4 56
29	Wed	Power to forgive. Luke 7: 36–50.	29	11 55	6 54	♏ 13	♂ ☌ ☽, ☌ sets 6 35	13	7 3	4 57
30	Thur	Forgiveness. Acts 13: 26–39.	30	Morn.	☽ R.	♏ 27	(30th) ☿ stationary	14	7 2	4 58
31	Frid	Forgiven for His sake. 1 John 2: 1–12.	31	12 52	6 48	♐ 11	☽ in Perigee	14	7 1	4 59

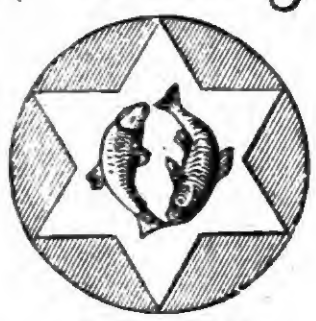
MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	7th at 10 o'clock, 27 min.	9 o'clock, 47 min.	9 o clock, 07 min. A. M.
New Moon " "	14th " 5 " 21 "	4 " 41 "	4 " 01 " P. M.
First Quarter " "	22d " 9 " 44 "	9 " 04 "	8 " 24 " P. M.
Full Moon " "	30th " 3 " 57 "	3 " 17 "	2 " 37 " A. M.

Jupiter (♃) is in opposition with the sun on the 26th and shines all night.

February.

On all thy trees, on every bough
Thousands of crystals sparkle now
Where'er our eyes alight.
Firm on the spotless robes we tread,
Which o'er thy beauteous form is spread,
With glittering hoar-frost bright.



29 DAYS.

Soon to the breath of Spring's soft sighs
Delighted thou again wilt rise,
In wondrous life so fair.
I feel those sighs breathe o'er the plain,
Dear nature, then rise up again
With flower-wreaths in thy hair.

—*F. W. Krummacher.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.		Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Sat	Plenteous Redemption.	Psalm 130	32	1 45	7 50	♑ 25	♃ souths 11 45	14	7 0	5 0
5.		**The Power of Jesus. Luke 5: 17-26.**	Septuagesima. Matt. 20: 1-16; 1 Cor. 9: 24; 10: 5.					**Day's length, 10 hours, 00 minutes.**			
2	Sun	Blessing of forgiveness.	Psalm 32.	33	2 36	8 58	♑ 8	Algol souths 5 54	14	6 59	5 1
3	Mon	Sermon on the Mount.	Luke 6: 20-26.	34	3 26	10 1	♑ 21	♂ souths 9 44	14	6 58	5 2
4	Tues	" " " "	Luke 6: 27-38.	35	4 16	11 4	♋ 3	Orion souths 8 34	14	6 57	5 3
5	Wed	The Lesson Portion.	Luke 6: 39-49.	36	5 7	Morn.	♋ 14	(5th) ♄ rises 11 50	14	6 56	5 4
6	Thur	Blessing of godliness.	Psalm 1.	37	6 20	12 6	♋ 27	☌ ♄ ☽, ☌ ♅ ☽	14	6 54	5 6
7	Frid	Known by its fruit.	Matt. 12: 31-37.	38	7 36	1 11	♌ 9	□ ♄ ☉	14	6 53	5 7
8	Sat	Reaping what is sown.	Gal. 6: 1-10.	39	8 53	2 15	♌ 20	☌ ☿ ☉	14	6 52	5 8
6.		**The Sermon on the Mount. Luke 6: 39-49.**	Sexagesima. Luke 8: 4—15; 2 Cor. 11: 19; 12:9.					**Day's length, 10 hours, 16 minutes.**			
9	Sun	The rock foundation.	1 Cor. 3: 8-15.	40	9 49	3 19	♌ 2	☌ ♀ ♂, ♂ rises 3 10	14	6 51	5 9
10	Mon	Next Sunday's Lesson.	Luke 7: 1-10.	41	10 44	4 23	♌ 14	☌ ♂ ☽, ☌ ♀ ☽	15	6 50	5 10
11	Tues	" " "	Luke 7: 11-16.	42	11 36	5 30	♌ 28	♀ rises 5 20	15	6 49	5 11
12	Wed	Life in Christ.	John 11: 14-27.	43	12 10	6 28	♍ 9	☌ ☿ ☽	15	6 48	5 12
13	Thur	A pitying helper.	John 11: 32-44.	44	12 44	☾ S.	♍ 22	□ ♅ ☉ ☉ecl. invis.	14	6 46	5 14
14	Frid	Faith in Jesus' power.	Matt. 9: 27-35.	45	1 8	6 31	♎ 5	♄ souths 5 34	14	6 45	5 15
15	Sat	Eternal life.	John 10: 22-30.	46	1 50	7 27	♎ 18	Canopus souths 8 37	14	6 44	5 16
7.		**Jesus the Great Helper. Luke 7: 1-16.**	Quinquagesima. Luke 18: 31-43; 1 Cor. 13: 1-13.					**Day's length, 10 hours, 32 minutes.**			
16	Sun	Spiritual life.	Eph. 2: 1-10.	47	2 8	8 12	♐ 2	☽ in Apogee	14	6 43	5 17
17	Mon	Next Sunday's Lesson.	Luke 8: 41-56.	48	2 47	9 10	♐ 15	Andromeda sets 9 54	14	6 41	5 19
18	Tues	Great faith.	Matt. 15: 21-28.	49	3 28	10 4	♐ 29	Regulus souths 11 54	14	6 40	5 20
19	Wed	Examples of faith.	Heb. 11: 1-10.	50	4 11	10 53	♑ 13	Capella s. 6 56 ☉ENT ♒	14	6 39	5 21
20	Thur	Faith failing.	Matt. 14: 22-33.	51	4 56	11 49	♑ 27	☿ stationary.	14	6 38	5 22
21	Frid	Weak faith helped.	Mark 9: 17-29.	52	5 46	Morn.	♒ 11	(21) Pollux s. 9 28	14	6 36	5 24
22	Sat	Trust in the Lord.	Psalm 62: 1-8.	53	6 40	12 14	♒ 26	☌ Ψ ☽	14	6 35	5 25
8.		**Faith Encouraged. Luke 8: 41-56.**	1st Sunday in Lent. Matt. 4: 1-11; 2 Cor. 6: 1-10.					**Day's length, 10 hours, 50 minutes.**			
23	Sun	Come boldly.	Heb. 4: 11-16.	54	7 37	1 22	♓ 10	♂ souths 9 30 ♈	14	6 34	5 26
24	Mon	Next Sunday's Lesson.	Luke 9: 18-27.	55	8 36	2 26	♓ 24	Ψ stationary	14	6 32	5 28
25	Tues	Testimony from Heaven.	Luke 9: 28-36.	56	9 36	3 38	♉ 4	☌ ♃ ☽	13	6 31	5 29
26	Wed	Foretold in prophecy.	Isaiah 53.	57	10 33	4 32	♉ 14	♅ stationary, ♀ in ♉	13	6 30	5 30
27	Thur	John's record.	John 1: 19-28.	58	11 28	5 42	♉ 29	♃ souths 9 41	13	6 29	5 31
28	Frid	The Spirit's witness.	John 1: 29-34.	59	Morn.	☽ R.	♊ 13	(28th) ☽ ecl. invis.	13	6 27	5 33
29	Sat	Christ's own claim.	John 4: 19-26.	60	12 21	6 40	♊ 24	☽ in perigee ♉	13	6 26	5 34

MOON'S PHASES

	Eastern States.	Central States.	Western States.
Last Quarter	on the 5th at 7 o'clock, 40 min.	7 o'clock, 00 min.	6 o'clock, 20 min. P. M.
New Moon	" " 13th at 11 " 14 "	10 " 34 "	9 " 54 " A. M.
First Quarter	" " 21st at 4 " 16 "	3 " 36 "	2 " 56 " P. M.
Full Moon	" " 28th at 2 " 53 "	2 " 13 "	1 " 33 " P. M.

Orphan Hours, the Year is dead;
Come and sigh, come and weep!
Merry Hours, smile instead,
For the Year is but asleep:
See, it smiles as it is sleeping,
Mocking your untimely weeping.

March.

31 DAYS.

As the wild air stirs and sways
The tree-swung cradle of a child,
So the breath of these rude days
Rocks the Year. Be calm and mild,
Trembling Hours; she will arise
With new love within her eyes.

—*Percy Bysshe Shelley.*

Week Days.	Date.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
9.		**Jesus the Messiah. Luke 9: 18-27.** 2d Sunday in Lent. Matt. 15: 21-28; 1 Thess. 4: 1-7.					**Day's length, 11 hours, 8 minutes.**			
1	Sun	Not ashamed. 2 Tim. 1: 1-12.	61	1 13	7 39	♌ 3	Sirius sets 9 10 ☊	12	6 25	5 35
2	Mon	Next Sunday's Lesson. Luke 10: 25-37.	62	2 5	8 41	♌ 16	☿ in ♍	12	6 23	5 36
3	Tues	Samaritans despised. John 4: 1-9.	63	2 57	9 40	♌ 28	7☉ sets 8 24	12	6 22	5 38
4	Wed	The law to Israel. Lev. 19: 9-18.	64	3 52	10 32	♋ 10	☌ ♄ ☽, ☌ ♅ ☽	12	6 20	5 40
5	Thur	The royal law. James 2: 1-9.	65	4 49	11 26	♋ 22	□ ♆ ☉	12	6 18	5 42
6	Frid	Divine Compassion. Matt. 5: 38-48.	66	5 47	Morn.	♌ 4	6) Spica rises 8 44	11	6 17	5 43
7	Sat	Overcome with good. Rom. 12: 9-21.	67	6 44	12 18	♌ 16	♌ souths 9 03	11	6 16	5 44
10.		**True Love to One's Neighbor. Luke 10: 25-37.** 3d Sunday in Lent. Luke 11: 14-28; Eph. 5. 1-9.					**Day's length, 11 hours, 28 minutes.**			
8	Sun	Love, the chief. 1 Cor. 13.	68	7 40	1 6	♌ 28	Orion rises 9 10 ☋	11	6 14	5 46
9	Mon	Next Sunday's Lesson. Luke 11: 1-13.	69	8 33	1 52	♍ 10	♂ rises 2 04	11	6 13	5 47
10	Tues	Sincerity in prayer. Matt. 6: 1-15.	70	9 22	2 48	♍ 23	☌ ♂ ☽	10	6 12	5 48
11	Wed	In His Name. John 16: 23-33,	71	10 7	3 30	♎ 5	☌ ♀ ☽, ☌ ☿ ☽	10	6 10	5 50
12	Thur	Ask in faith. 1 John 5: 9-15.	72	10 49	4 32	♎ 18	☿ in Aphelion	10	6 9	5 51
13	Frid	Importunity in prayer. Luke 18: 1-8.	73	11 29	5 33	♎ 1	♀ rises 3 40	10	6 7	5 53
14	Sat	Prayer answered. 2 Kings 20: 1-11.	74	12 8	☾ S.	♎ 14	14) ☽ in Apogee ☊	9	6 6	5 54
11.		**Teaching about Prayer. Luke 11: 1-13.** 4th Sunday in Lent. John 6: 1-15; Gal. 1: 21-31.					**Day's length, 11 hours, 48 minutes.**			
15	Sun	Testimony of experience. Ps. 34: 1-10.	75	12 47	7 19	♒ 27	♂ souths 9 13	9	6 5	5 55
16	Mon	Next Sunday's Lesson. Luke 12: 35-48.	76	1 27	8 30	♐ 11	Procyon sets 10 19	9	6 3	5 57
17	Tues	Need of watchfulness. Matt. 24: 42 51.	77	2 9	9 34	♐ 25	Castor souths 7 49	8	6 2	5 58
18	Wed	Ready and unready. Matt. 25: 1-13.	78	3 41	10 29	♐ 9	Librae souths 10 58	8	6 1	5 59
19	Thur	Be watchful! Rev. 3: 1-6.	79	4 32	11 22	♐ 24	☉ ENTERS ♈ D. & N. EQUAL	8	6 0	6 0
20	Frid	Walking wisely. Eph. 5: 6-21.	80	5 27	Morn.	♑ 9	Rigel rises 10 44	7	5 59	6 1
21	Sat	True service. Eph. 6: 1-9.	81	6 24	12 15	♑ 23	☌ ♆ ☽ ☊	7	5 58	6 2
12.		**Faithful and Unfaithful Servants. Luke 12: 35-48.** 5th Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.					**Day's length, 12 hours, 04 minutes.**			
22	Sun	Reward of integrity. Isa. 33: 13-17.	82	7 21	1 22	♒ 7	22) Regulus s. 9 53	7	5 57	6 3
23	Mon	The boyhood of Jesus. Luke 2: 40-52.	83	8 17	2 19	♒ 21	♃ sets 3 12	7	5 56	6 4
24	Tues	Early ministry of Jesus. Luke 4: 14-22.	84	9 12	3 10	♓ 4	☌ ♃ ☽, ♃ stationary	6	5 54	6 6
25	Wed	The power of Jesus. Luke 5: 17-26.	85	10 5	3 50	♓ 18	Sirius souths 6 25	6	5 53	6 7
26	Thur	Jesus the Great Helper. Luke 7: 1-16.	86	10 57	4 19	♈ 2	7☉ sets 10 52	6	5 52	6 8
27	Frid	Faith encouraged. Luke 8: 41-56.	87	11 38	4 46	♈ 15	Orion sets 11 30 ♉	5	5 50	6 10
28	Sat	Jesus the Messiah. Luke 9: 18-27.	88	11 58	5 15	♈ 28	☽ in Perigee	5	5 49	6 11
13.		**REVIEW.** Palm Sunday. Matt. 21: 1-9; Phil. 2: 5-11.					**Day's length, 12 hours, 22 minutes.**			
29	Sun	Love to one's neighbor. Luke 10: 25-37.	89	Morn.	☽ R.	♉ 11	29) ♃ souths 7 35	5	5 48	6 12
30	Mon	Easter Lesson. Luke 24: 1-12.	90	12 41	7 48	♉ 24	♄ rises 7 50	4	5 47	6 13
31	Tues	Appearance to Mary. John 20: 11-18.	91	1 37	8 49	♋ 6	☌ ♄ ☽, Androm. s. 7 26	4	5 45	6 15

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	6th at 6 o'clock, 31 min.	5 o'clock, 51 min.	5 o clock, 41 min. A. M.
New Moon " "	12th " 5 " 50 "	5 " 10 "	4 " 30 " A. M.
First Quarter " "	22d " 6 " 59 "	6 " 19 "	5 " 39 " A. M.
Full Moon " "	29th " 12 " 23 " A.M.	28 11 " 43 "	11 " 03 " P. M.

April.

Lessons sweet of Spring returning,
Welcome to the thoughtful heart!
May I call ye sense or learning,
Instinct pure, or heaven-taught art?

30 DAYS.

Be your title what it may
Sweet and lengthening April day
While with you the soul is free
Ranging wild o'er hill and lea.
—*John Keble.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Testimony of Witnesses. 1 Cor. 15: 1-11.	92	2 34	9 46	♋ 18	♂ ☿ ☽	4	5 44	6 16
2	Thur	Pledge of Future Life. 1 Cor. 15: 12-22.	93	3 34	10 40	♋ 30	☿ Great Hel. Lat. S.	4	5 43	6 17
3	Frid	Good Friday. John 19: 16 24.	94	4 34	11 32	♌ 12	(4th) 7☉ Sets 7 20	3	5 41	6 19
4	Sat	Vain human efforts. Matt. 27: 57-66.	95	5 33	Morn.	♌ 24	♄ souths 2 09	3	5 40	6 20

14. The Resurrection of Christ. Luke 24: 1-12. Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8. **Day's length, 12 hours, 40 minutes.**

5	Sun	Easter Sunday. Matt. 28: 1-5.	96	6 28	12 30	♌ 6	Sirius sets 10 40	3	5 39	6 21
6	Mon	Next Sunday's Lesson. Luke 14: 15-24.	97	7 19	1 32	♌ 18	Regulus souths 8 59	2	5 37	6 23
7	Tues	The Marriage Feast. Matt. 22: 1-14.	98	8 5	2 22	♌ 30	♂ ♂ ☽	2	5 36	6 24
8	Wed	Wisdom's Invitation. Prov. 9: 1-11.	99	8 48	2 49	♍ 13	♂ rises 2 26	2	5 35	6 25
9	Thur	Sin of refusing. Prov. 1: 20-33.	100	9 29	3 18	♍ 26	Orion sets 11 04	1	5 33	6 27
10	Frid	Free Invitation. Isa. 55: 1-7.	101	10 36	3 47	♎ 9	☽ in Apogee, ♂ ♀ ☽ ☊	1	5 32	6 28
11	Sat	The truth rejected. Acts 13: 42-52.	102	11 26	4 44	♎ 22	♀ rises 3 32	1	5 31	6 29

15. Parable of the Great Supper. Luke 14: 15-24. 1st Sunday after Easter. John 20: 19-31; 1 John 5: 4-10. **Day's length, 12 hours, 58 minutes.**

12	Sun	The Supper of the Lamb. Rev. 19: 4-10.	103	12 8	☽ S.	♈ 5	(12th) ♂ ☿ ☽	1	5 29	6 31
13	Mon	Joy in Heaven. Luke 15: 1-10.	104	12 51	8 1	♈ 19	Vega souths 1 12	1	5 28	6 32
14	Tues	Next Sunday's Lesson. Luke 15: 11-24.	105	1 15	8 37	♉ 4	Spica rises 8 15	☉	5 27	6 33
15	Wed	Joy of Salvation. Luke 15: 25-32.	106	1 58	9 4	♉ 19	♃ souths 6 31	F	5 26	6 34
16	Thur	Departing from God. Jer. 17: 1-10.	107	2 28	10 19	♊ 4	7☉ sets 9 34	1	5 25	6 35
17	Frid	Punishment and Pardon. 2 Chron. 33: 1-13.	108	3 22	11 30	♊ 19	♂ Ψ ☽	1	5 24	6 36
18	Sat	The Father's Voice. Ezek. 18: 20-32.	109	4 17	Morn.	♋ 3	♂ ☿ ☉	1	5 22	6 38

16. The Lost Found. Luke 15: 11-24. 2d Sunday after Easter. John 10: 12-16; 1 Pet. 2: 21-25. **Day's length, 13 hours, 16 minutes.**

19	Sun	Return! Return! Hosea 14.	110	5 14	12 31	♋ 17	□ ♃ ☉	1	5 21	6 39
20	Mon	Next Sunday's Lesson. Luke 16: 19-31.	111	6 9	1 23	♌ 1	(20th) ♂ ♃ ☽	1	5 19	6 41
21	Tues	Dangerous ease. Amos 6: 1-8.	112	7 2	2 1	♌ 15	☿ in ☊ ☉ ent. ♉	1	5 18	6 42
22	Wed	Unsafe trusting. Luke 12: 13-21.	113	7 53	2 34	♌ 29	Arcturus souths 12 09	2	5 17	6 43
23	Thur	Wealth without goodness. Eccl. 6.	114	8 44	3 2	♍ 12	Aldebaran sets 9 18	2	5 16	6 44
24	Frid	"Love not the world." 1 John 2: 8-17.	115	9 34	3 29	♍ 25	♀ Great Hel. Lat. S. ♉	2	5 15	6 45
25	Sat	Treasure in heaven. Matt. 6: 19 34.	116	10 25	4 4	♎ 8	☿ in Perihelion	2	5 14	6 46

17. The Rich Man and Lazarus. Luke 16: 19-31. 3d Sunday after Easter. John 16: 16—23; 1 Pet. 2: 11—20. **Day's length, 13 hours, 32 minutes.**

26	Sun	The eternal reward. Matt. 25: 31-46.	117	11 19	4 20	♎ 20	☽ in Perigee.	2	5 13	6 47
27	Mon	Next Sunday's Lesson. Luke 17: 5-19.	118	Morn.	☽ R.	♏ 2	Alphacea s. 1 09	3	5 12	6 48
28	Tues	The law of cleansing. Lev. 14: 21-32.	119	12 15	7 49	♏ 15	♂ ♄ ☽, ♂ ♅ ☽	3	5 10	6 50
29	Wed	Naaman cured. 2 Kings 5: 8-14.	120	1 15	8 48	♏ 27	♄ sets 1 42	3	5 9	6 51
30	Thur	Confident trust. Psalm 27.	121	2 17	9 46	♐ 9	♂ souths 8 26	3	5 8	6 52

MOON'S PHASES

	Eastern States.	Central States.	Western States.
Last Quarter on the	4th at 7 o'clock, 26 min.	6 o'clock, 46 min.	6 o'clock, 06 min. P. M.
New Moon " "	12th at 11 " 25 "	10 " 45 "	10 " 05 " P. M.
First Quarter " "	20th at 5 " 49 "	5 " 19 "	4 " 39 " P. M.
Full Moon " "	27th at 8 " 49 "	8 " 19 "	7 " 39 " A. M.

May.

I feel a newer life in every gale;
The winds that fan the flowers,
And with their welcome breathings fill the sail,
Tell of serener hours,—
Of hours that glide unfelt away
Beneath the sky of May.

31 DAYS.

Fairer and brighter spreads the reign of May
The tresses of the woods
With the light dallying of the west-wind play,
And the full-brimming floods,
As gladly to their goal they run;
Hail to the returning sun.

—*J. G. Percival.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Frid	Faith and sight. John 20: 24-31.	122	3 19	10 41	♐ 21	☿ souths 5 34	3	5 7	6 53
2	Sat	Both able and willing. Mark 1: 35-45.	123	4 17	11 32	♑ 3	Sirius sets 9 06	3	5 6	6 54
18.		**Faith. Luke 17: 5-19.**			4th Sunday after Easter. John 16: 5-15; James 1: 16-21.		**Day's length, 13 hours, 48 minutes.**			
3	Sun	Heroes of Faith. Heb. 11: 32-40.	124	5 11	Morn.	♑ 14	☉ sets 8 24	3	5 5	6 55
4	Mon	Importunate prayer. Luke 18: 1-8.	125	6 0	12 10	♑ 27	4) Spica so. 10 34	3	5 4	6 56
5	Tues	The Lesson Portion. Luke 18: 9-17.	126	6 45	12 46	♒ 9	☌ ♄ ☉	4	5 3	6 57
6	Wed	Unacceptable Prayer. Isa. 1: 10-20.	127	7 27	1 15	♒ 21	☿ Great Hel. Lat. N.	4	5 2	6 58
7	Thur	Penitent Prayer. Nehemiah 1.	128	8 7	2 6	♋ 3	♂ ☌ ☽ ☊	4	5 1	6 59
8	Frid	Humility in Prayer. Psalm 25: 1-14.	129	8 46	2 28	♋ 16	☽ in Apogee	4	5 0	7 0
9	Sat	Prayer for Pardon. Psalm 51: 1-13.	130	9 25	3 6	♋ 29	♂ rises 2 14	4	4 59	7 1
19.		**Lessons in Prayer. Luke 18: 9-17.**			5th Sunday after Easter. John 16: 23-30; James 1: 22-27.		**Day's length, 14 hours, 02 minutes.**			
10	Sun	As little children. Matt. 18: 1-6.	131	10 40	3 28	♌ 13	♀ rises 3 23	4	4 58	7 2
11	Mon	Next Sunday's Lesson. Luke 19: 11-27.	132	11 35	3 50	♌ 28	☌ ♀ ☽	4	4 57	7 3
12	Tues	The Talents. Matt. 25: 14-30.	133	12 14	☾ S.	♍ 13	12th) ☌ ♅ ☉	4	4 56	7 4
13	Wed	Integrity rewarded. Gen. 41: 37-45.	134	12 48	9 24	♍ 28	Arcturus s. 10 48	4	4 55	7 5
14	Thur	**Ascension Day.** Mal. 3: 13-18.	135	1 27	10 29	♎ 13	☌ ☿ ☽, ☌ Ψ ☽	4	4 54	7 6
15	Frid	Spiritual gifts. 1 Cor. 12: 1-11.	136	2 13	10 58	♎ 28	☌ ☿ Ψ ♌	4	4 53	7 7
16	Sat	Right use of gifts. Rom. 12: 1-9.	137	3 9	11 22	♏ 13	☿ Great. Elong. E.	4	4 52	7 8
20.		**Parable of the Pounds. Luke 19: 11-27.**			6th Sunday after Easter. John 15: 26—16: 4; 1 Pet. 4: 8-11.		**Day's length, 14 hours, 16 minutes.**			
17	Sun	The day of the Lord. 2 Pet. 3: 1-14.	138	4 5	Morn.	♏ 27	♃ sets 12 02	4	4 51	7 9
18	Mon	Next Sunday's Lesson. Luke 20: 9-19.	139	4 58	12 0	♐ 11	☌ ♃ ☽	4	4 50	7 10
19	Tues	An unprofitable vineyard. Isa. 5: 1-7.	140	5 49	12 36	♐ 25	♂ Great. Hel. Lat. S.	4	4 49	7 11
20	Wed	Despising warning. 2 Chron. 36: 11-21.	141	6 38	1 9	♑ 9	20) Antares r. 8 08	4	4 48	7 12
21	Thur	God's message unheeded. Jer. 25: 1-11.	142	7 26	1 38	♑ 22	Rigel sets 9 41	4	4 48	7 12
22	Frid	The servant rejected. Jer. 26: 8-15.	143	8 25	2 6	♒ 5	☉ ENTERS ♊	4	4 47	7 13
23	Sat	The Son rejected. John 11: 47-57.	144	9 26	2 36	♒ 17	Orion sets 10 08	4	4 46	7 14
21.		**Jesus Teaching in the Temple. Luke 20: 9-19.**			Whitsunday. John 14: 23-31; Acts 2: 1-13.		**Day's length, 14 hours, 28 minutes.**			
24	Sun	Whitsuntide Acts 2: 1-21.	145	10 57	3 0	♒ 29	☽ in Perigee	3	4 45	7 15
25	Mon	Trouble and comfort. Luke 21: 5-19.	146	11 58	3 26	♓ 12	☌ ♄ ☽, ☌ ♅ ☽	3	4 45	7 15
26	Tues	Next Sunday's Lesson. Luke 21: 20-36.	147	Morn.	☽ R.	♓ 24	26th) ♄ sets 2 32	3	4 44	7 16
27	Wed	Jerusalem in prosperity. Psalm 122.	148	12 51	8 32	♈ 6	Regulus sets 12 27	3	4 43	7 17
28	Thur	Wept over. Luke 19: 37-48.	149	1 0	9 13	♈ 18	Spica souths 9 08	3	4 43	7 17
29	Frid	"Ye would not." Luke 13: 31-35.	150	2 2	9 54	♈ 30	☿ stationary	3	4 42	7 18
30	Sat	Jerusalem destroyed. Isaiah 64.	151	2 59	10 18	♉ 12	Sirius sets 9 14	3	4 41	7 19
22.		**Destruction of Jerusalem Foretold. Luke 21: 20-36.**			Trinity Sunday. John 3: 1-15; Rom. 11: 33-36.		**Day's length, 14 hours, 38 minutes.**			
31	Sun	Heavenly Jerusalem. Rev. 21: 1-7, 22-27.	152	3 51	10 45	♉ 24	♂ souths 7 51	3	4 41	7 19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter on the	4th at 10 o'clock, 27 min.	9 o'clock, 47 min.	9 o clock, 07 min. A. M.
New Moon " "	12th " 2 " 48 "	2 " 08 "	1 " 28 " P. M.
First Quarter " "	20th " 1 " 23 "	12 " 43 "	12 " 03 " A. M.
Full Moon " "	26th " 4 " 58 "	4 " 18 "	3 " 38 " P. M.

Saturn (♄) is in opposition to the sun on the 5th and shines all night.

June winds ye set me sighing
When songs of joy should flow;
Ye're white with apple blossoms
And that recalls the snow—
December's dreary snow.

June.

30 DAYS.

Oh, is there not a moment,
As seasons come and go;
One mad and blissful moment
Without its thought of woe—
Its hint of winter's snow?
—*F. L. Pattee.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Mon	The last Passover. Luke 22: 10–23.	153	4 39	11 12	♌ 6	Arcturus so. 9 33 ☽	2	4 40	7 20
2	Tues	Next Sunday's Lesson. Luke 22: 24-37.	154	5 23	11 35	♌ 18	☿pica souths 8 35	2	4 40	7 20
3	Wed	Gethsemane. Luke 22: 39–53.	155	6 4	Morn.	♌ 30	☾ 3d) ♄ so. 10 01 ♌	2	4 39	7 21
4	Thur	Peter's denial. Luke 22: 54–62.	156	6 43	12 5	♍ 12	☾ ♂ rises 1 52	2	4 39	7 21
5	Frid	Teaching by example. John 13: 1–11.	157	7 22	12 30	♍ 25	☽ in Apogee, ♂ ☌ ☽	2	4 38	7 22
6	Sat	Lessons from the example. Jno. 13:12-20	158	8 2	1 0	♎ 8	Regulus sets 11 42	2	4 38	7 22
23.		**Warning to the Disciples. Luke 22: 24–37.**		1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16–21.			**Day's length, 14 hours, 44 minutes.**			
7	Sun	Humbled and exalted. Phil. 2: 1–11.	159	8 44	1 26	♎ 22	♂ ☌ ☉	1	4 37	7 23
8	Mon	Accused and mocked. Luke 23: 1-12.	160	9 29	2 2	♎ 6	♆ in Aphelion	1	4 37	7 23
9	Tues	Innocent, yet condemned. Luke 23:13-26	161	10 18	2 28	♎ 21	☿ rises 3 04	1	4 37	7 23
10	Wed	Next Sunday's Lesson. Luke 23: 33–46.	162	11 10	3 7	♏ 6	♂ ☿ ☽, ♂ ☿ ☉ inferior	1	4 37	7 23
11	Thur	Numbered with transgressors. Mark 15: 22–32.	163	12 6	☾ S.	♏ 21	☾ 11th) ♂ ☿ ☽	1	4 36	7 24
12	Frid	The Cross foreseen. John 12: 20–33.	164	1 3	9 1	♐ 6	♂ in Perihelion ♌	☉	4 36	7 24
13	Sat	He suffered for us. 1 Pet. 2: 19–25.	165	1 59	9 42	♐ 21	Alphacea souths 10 01	S.	4 36	7 24
24.		**Jesus Crucified. Luke 23: 23–46.**		2d Sunday after Trinity. Luke 14: 16—21; 1 John 3: 12—18.			**Day's length, 14 hours, 48 minutes.**			
14	Sun	Blessed results. Rom. 8: 31–39.	166	2 54	10 31	♐ 6	♂ ♃ ☽, ♂ ☿ ♆	0	4 36	7 24
15	Mon	The wonderful Story. Luke 24: 13–24.	167	3 46	11 0	♐ 21	♂ ☿ ♀, ♂ ♀ ♆	0	4 35	7 25
16	Tues	Scripture Explained. Luke 24: 25–35.	168	4 35	11 26	♑ 5	♃ sets 11 53	0	4 35	7 25
17	Wed	Next Sunday's Lesson. Luke 24: 36–53.	169	5 23	11 48	♑ 18	Vega souths 12 58 ♍	0	4 35	7 25
18	Thur	The last Miracle. John 21: 1–11.	170	6 11	Morn.	♒ 1	☾ 18) ♂ souths 7 29	1	4 35	7 25
19	Frid	Peter's love tested. John 21: 12–19.	171	7 0	12 12	♒ 14	☾ ☿ in ♌	1	4 35	7 25
20	Sat	The Ascended Lord. Acts 1: 1–12.	172	7 50	12 34	♒ 26	☉ ENTERS ♋ LONGEST DAY.	1	4 34	7 26
26.		**The Risen Lord. Luke 24: 36–53.**		3d Sunday after Trinity. Luke 15: 1–10; 1 Pet. 5: 6–11.			**Day's length, 14 hours, 52 minutes.**			
21	Sun	Ever Living. Rev. 5: 6–14.	173	8 45	1 20	♋ 9	♂ ♄ ☽	1	4 35	7 25
22	Mon	The Lost Found. Luke 15: 11–24.	174	9 44	1 49	♋ 21	♂ ♅ ☽, ☿ stationary	2	4 35	7 25
23	Tues	Lessons in Prayer. Luke 18: 9–17.	175	10 45	2 27	♌ 3	♄ sets 2 10	2	4 35	7 25
24	Wed	Parable of the Pounds. Luke 19: 11–27.	176	11 46	3 11	♌ 15	♃ souths 2 37	2	4 35	7 25
25	Thur	Teaching in Temple. Luke 20: 9–19.	177	Morn.	☽ R.	♌ 27	☾ 25) 7☉ rises 1 58	2	4 35	7 25
26	Frid	Warning the Disciples. Luke 22: 24–37.	178	12 45	8 36	♍ 8	Sirius sets 7 34 ☽	3	4 35	7 25
27	Sat	Jesus Crucified. Luke 23: 33–46.	179	1 40	9 12	♍ 20	♄ souths 8 18	3	4 36	7 24
26.		**REVIEW.**		4th Sunday after Trinity. Luke 6: 36—42; Rom. 8: 18—23.			**Day's length, 14 hours, 48 minutes.**			
28	Sun	The Risen Lord. Luke 24: 36–53.	180	2 30	9 41	♎ 2	Vega souths 12 15	3	4 36	7 24
29	Mon	Next Sunday's Lesson. 2 Sam. 2: 1–11.	181	3 16	10 8	♎ 14	☿ Gr. Hel. Lat. S.	3	4 36	7 24
30	Tues	The first anointing. 1 Sam. 16: 1–13.	182	3 59	10 33	♎ 26	♂ ☿ ♆	3	4 36	7 24

MOON'S PHASES

	Eastern States.	Central States.	Western States.
Last Quarter on the	3d at 3 o'clock, 04 min.	2 o'clock, 24 min.	1 o'clock, 44 min. A. M.
New Moon " "	11th at 3 " 45 "	3 " 05 "	2 " 25 " A. M.
First Quarter " "	18th at 6 " 42 "	6 " 02 "	5 " 22 " A. M.
Full Moon " "	25th at 1 " 57 "	1 " 17 "	12 " 37 " A. M.

Loud is the Summer's busy song,
The smallest breeze can find a tongue,
While insects of each tiny size
Grow teasing with their melodies,
Till noon burns with its blistering breath
Around, and day lies still as death.

July.

31 DAYS.

And checkered field and grassy plain
Hum with their summer songs again,
A requiem to the day's decline,
Whose setting sunbeams coolly shine
As welcome to-day's feeble powers
As falling dews to thirsty flowers.

—*John Clare.*

Date.	Days.	Week	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Wed		The death of Saul. 2 Sam. 1: 1-12.	183	4 39	10 54	♍ 9	Spica souths 8 50 ☌♎	4	4 37	7 23
2	Thur		Lamentation for Saul & Jonathan. 2 Sam. 1: 17-27.	184	5 18	11 18	♍ 21	2d) ☽ in Apogee	4	4 37	7 23
3	Frid		Burial of Saul. 1 Sam. 31: 7-13.	185	5 58	11 40	♎ 4	⊕ in Aphelion	4	4 37	7 23
4	Sat		A King's homage. Psalm 21: 1 7.	186	6 39	Morn.	♎ 17	♂ ☌ ☽	4	4 38	7 22
27.			**David King of Judah. 2 Sam. 2: 1-11.**		5th Sunday after Trinity. Luke 5: 1-11; 1 Pet. 3: 8-15.			**Day's length, 14 hours, 44 minutes.**			
5	Sun		The Son of David. Mark 11: 1-11.	187	7 22	12 5	♎ 1	♂ rises 1 38	4	4 38	7 22
6	Mon		Next Sunday s Lesson. 2 Sam. 5: 1-12.	188	8 9	12 45	♎ 15	♄ souths 7 42	4	4 38	7 22
7	Tues		The People s Hero. 1 Sam. 18: 5-16.	189	9 10	1 28	♎ 30	Orion rises 4 26	5	4 39	7 21
8	Wed		Seeking Divine guidance. 2 Sam. 5: 17-25.	190	10 54	2 5	♏ 15	♂ ☿ ☽, ♂ ☿ ☽	5	4 39	7 21
9	Thur		David s helpers. 1 Chron. 12: 16-22.	191	11 52	3 0	♏ 30	♂ ☉ ♀ Superior	5	4 39	7 21
10	Frid		Israel's king. 1 Chron. 12: 23-38.	192	12 46	☾ S.	♐ 15	10th) ♂ ♀ ☽	5	4 40	7 20
11	Sat		Promises for David. Psalm 89: 19-29.	193	1 14	8 16	♐ 30	♃ souths 1 44	5	4 40	7 20
28.			**David King over all Israel. 2 Sam. 5: 1-12.**		6th Sunday after Trinity. Matt. 5: 20-26; Rom. 6: 3-11.			**Day's length, 14 hours, 40 minutes.**			
12	Sun		The Lord our Righteousness. Jer. 23: 1-8.	194	1 49	8 58	♐ 15	♂ ♃ ☽. Dog days begin	5	4 41	7 19
13	Mon		Next Sunday's Lesson. 2 Sam. 6: 1-12.	195	2 31	9 22	♐ 29	♃ sets 11 04	6	4 41	7 19
14	Tues		The Ark described. Ex. 25: 10-22.	196	3 21	9 44	♑ 13	Altair souths 12 10 ♒	6	4 42	7 18
15	Wed		Captured by the enemy. 1 Sam. 4: 1-11.	197	4 9	10 5	♑ 27	☽ in Perigee	6	4 43	7 17
16	Thur		Obedience needful. 1 Chron. 15: 1-3; 11-16	198	4 57	10 28	♒ 10	♄ stationary	6	4 43	7 17
17	Frid		David's psalm of praise. 1 Chron. 16: 7-22	199	5 47	10 58	♒ 23	17th) ♄ sets 1 40	6	4 44	7 16
18	Sat		The psalm continued. 1 Chron. 16: 23-36	200	6 40	11 30	♓ 5	♂ ♄ ☽, ☿ in ♌	6	4 45	7 15
29.			**The Ark Brought to Jerusalem. 2 Sam. 6: 1-12.**		7th Sunday after Trinity. Matt. 8: 1-9; Rom. 6: 19-23.			**Day's length, 14 hours, 30 minutes.**			
19	Sun		Acceptable worship. Heb. 12: 18-29.	201	7 36	Morn.	♓ 18	♂ ♅ ☽	6	4 46	7 14
20	Mon		Next Sunday's Lesson. 2 Sam. 7: 1-16.	202	8 35	12 23	♓ 30	Markab souths 3 05	6	4 47	7 13
21	Tues		David's response. 2 Sam. 7: 18-29.	203	9 35	1 5	♈ 12	Orion rises 4 10	6	4 48	7 12
22	Wed		The promise remembered. 1 Ch. 28: 1-10	204	10 34	2 4	♈ 24	☿ in Perih. ☉ ent. ♌♋	6	4 48	7 12
23	Thur		The promise fulfilled. 1 Kings 8: 12-21.	205	11 30	3 2	♉ 6	♀ in Perihelion	6	4 49	7 11
24	Frid		Precious promises. Psalm 132.	206	Morn.	☽ R.	♉ 17	Algenib so. 3 57	6	4 50	7 10
25	Sat		A firm covenant. Jer. 33: 14-22.	207	12 22	8 11	♉ 29	Pollux sets 8 19	6	4 51	7 9
30.			**God's Promises to David. 2 Sam. 7: 1-16**		8th Sunday after Trinity. Matt. 7: 15-23; Rom. 8: 12-17.			**Day's length, 14 hours, 18 minutes.**			
26	Sun		The established throne. Heb. 1: 1-12.	208	1 9	8 35	♊ 11	Arietas souths 7 58	6	4 52	7 8
27	Mon		Next Sunday's Lesson. 2 Sam. 9.	209	1 53	8 58	♊ 23	♄ souths 6 20	6	4 53	7 7
28	Tues		David and Jonathan. 1 Sam. 20: 11-17.	210	2 34	9 22	♋ 6	♅ stationary ♌	6	4 53	7 7
29	Wed		A sorrowful parting. 1 Sam. 20: 35-42.	211	3 14	9 44	♋ 18	Spica sets 10 10	6	4 54	7 6
30	Thur		A glad welcome. 2 Sam. 19: 24-30.	212	3 54	10 8	♌ 1	☽ in Apogee	6	4 55	7 5
31	Frid		Constancy in friendship. Prov. 27: 1-10	213	4 34	10 31	♌ 14	♂ ☿ ☉ Superior	6	4 56	7 4

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 2d at 8 o'clock, 25 min.	7 o'clock, 45 min.	7 o clock, 05 min. P. M.
New Moon	" " 10th " 2 " 37 "	1 " 57 "	1 " 17 " P. M.
First Quarter	" " 17th " 11 " 06 min.	10 " 26 "	9 " 46 " A. M.
Full Moon	" " 24th " 12 " 47 "	12 " 07 "P.M.	11 " 27 " A. M.

Venus (♀) is in superior conjunction with the sun on the 9th and changes from morning star to evening star.

August.

Now August brings the holidays
To gladden us once more
And tempt us to her wooded hills
And rugged rock-bound shore;

31 DAYS.

While scented breeze from field and lane
Steals softly through the air
And low sweet notes the happy birds
Are piping everywhere.
—*Lucy Comins.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Sat	A blessed memory. Job 29: 1-16.	214	5 16	11 14	♑ 27	☾ 1st q. Alta. s. 10 58 ♒	6	4 57	7 3
31.		David's Kindness. 2 Sam. 9.	9th Sunday after Trinity. Luke 16: 1-9; 1 Cor. 10: 6-13.				Day's length, 14 hours, 06 minutes.			
2	Sun	The love of Christ. Eph. 3: 8-19.	215	6 11	11 42	♑ 11	♂ ☌ ☽, ♂ ☿ ♃	6	4 58	7 2
3	Mon	Next Sunday's Lesson. 2 Sam. 10:8-19.	216	7 49	Morn.	♑ 25	☌ rises 12 40	6	4 59	7 1
4	Tues	A song of victory. Exod. 15: 1-11.	217	8 42	12 40	♍ 9	□ ♄ ☉, ♂ Ψ ☽	6	5 0	7 0
5	Wed	Divine preservation. 1 Chron. 18: 1-13.	218	9 37	1 31	♍ 24	♂ ☿ ♃	6	5 1	6 59
6	Thur	Trust in God. Psalm 144.	219	10 35	2 25	♎ 9	☌ souths 6 27 ♋	6	5 2	6 58
7	Frid	Deliverance from God. Ps. 18: 32-50.	220	11 32	3 19	♎ 24	♃ souths 7 20	5	5 3	6 57
8	Sat	Praise for deliverance. Psalm 54.	221	12 7	☽ S.	♑ 9	♂ ☿ ☿, ☉ Ec. invis.	5	5 4	6 56
32.		David's Victories. 2 Sam. 10: 8-19.	10th Sunday after Trinity. Luke 19: 41-48; 1 Cor. 12: 1-11.				Day's length, 13 hours, 52 minutes.			
9	Sun	The soul's warfare. Eph. 6: 10-20.	222	12 49	7 38	♑ 23	♂ ♃ ☽, ♂ ☿ ☽, ♂ ☿ ☽	5	5 6	6 54
10	Mon	Next Sunday's Lesson. Psalm 32.	223	1 13	8 4	♒ 7	☿ sets 4 54	5	5 7	6 53
11	Tues	The sinful nature. Rom. 7: 14-25.	224	2 3	8 28	♒ 22	☽ in Perigee	5	5 8	6 52
12	Wed	Hope for the penitent. Joel 2: 12-19.	225	2 53	8 54	♓ 5	♂ ♃ ☉, □ ♅ ☉ ♉	5	5 9	6 51
13	Thur	Confession of sin. Ezra 9: 5-15.	226	3 43	9 24	♓ 18	Orion rises 1 50	5	5 10	6 50
14	Frid	Prayer for forgiveness. Ps. 51: 7-19.	227	4 36	9 50	♈ 1	☿ Gr. Hel. Lat. N.	4	5 11	6 49
15	Sat	Cleansing. Ezek. 36: 22-31.	228	5 31	10 24	♈ 14	♂ ♄ ☽, ♂ ♅ ☽	4	5 12	6 48
33.		David's Confession and Forgiveness. Psalm 32.	11th Sunday after Trinity. Luke 18: 9—14: 1 Cor. 15: 1-10.				Day's length, 13 hours, 36 minutes.			
16	Sun	Praise for pardon. Psalm 103: 1-18.	229	6 29	11 21	♈ 26	♄ sets 12 04	4	5 14	6 46
17	Mon	Next Sunday's Lesson. 2 Sam. 15: 1-12.	230	7 29	11 49	♉ 8	Polaris souths 3 32	4	5 15	6 45
18	Tues	David's flight. 2 Sam. 15, 13-23.	231	8 27	Morn.	♉ 20	Procyon sets 3 22	4	5 16	6 44
19	Wed	David's submission. 2 Sam. 15: 24-31.	232	9 24	12 23	♊ 2	Arcturus sets 11 27 ♒	3	5 17	6 43
20	Thur	Shimei's curse. 2 Sam. 16: 5-14.	233	10 16	1 31	♊ 14	Orion rises 1 23	3	5 18	6 42
21	Frid	A wicked intent. 2 Sam. 17: 1-14.	234	11 4	2 49	♊ 26	♄ souths 4 45	3	5 19	6 41
22	Sat	Sorrow to parents. Prov. 19: 20-29.	235	11 49	3 57	♋ 8	☽ Eclipsed—visible.	3	5 21	6 39
34.		Absalom's rebellion. 2 Sam. 15: 1-12.	12th Sunday after Trinity. Mark 7: 31-37; 2 Cor. 3: 4-11.				Day's length, 13 hours, 28 minutes.			
23	Sun	Rebellious children. Isaiah 1: 1-9.	236	Morn.	☽ R.	♋ 20	23rd) ☉ enters ♍	2	5 22	6 38
24	Mon	David's anxiety. 2 Sam. 18: 1-8.	237	12 31	7 1	♌ 2	Achemar s. 3 22 ♌	2	5 23	6 37
25	Tues	Next Sunday's Lesson. 2 Sam. 18: 9-17.	238	1 11	7 24	♌ 16	☿ in ♌, Dog Days End	2	5 24	6 36
26	Wed	David's grief. 2 Sam. 18: 19-33.	239	1 51	7 56	♌ 28	Rigel rises 12 20	2	5 25	6 35
27	Thur	David's return. 2 Sam. 19: 9-15.	240	2 31	8 24	♍ 11	☽ in Apogee	1	5 27	6 33
28	Frid	Destruction of the ungodly. Ps. 52.	241	3 12	8 46	♍ 24	♃ souths 11 16	1	5 28	6 32
29	Sat	Honour to parents. Matt. 15: 1-9.	242	3 55	9 20	♍ 8	Capella rises 12 43	1	5 29	6 31
35.		Absalom's defeat and death. 2 Sam. 18: 9-17	13th Sunday after Trinity. Luke 10: 23-37; Gal. 3: 15-22.				Day's length, 13 hours, 02 minutes.			
30	Sun	Counsel to the young. Prov. 4: 14-27.	243	4 42	9 58	♍ 22	31st) ☌ rises 12 10	0	5 30	6 30
31	Mon	Next Sunday's Lesson. 1 Ch. 22: 1-10.	244	5 32	10 36	♎ 6	♂ ☌ ☽, □ ☌ ☉	0	5 31	6 29

MOON'S PHASES.

	Eastern States.						Central States.						Western States.					
Last Quarter	on the	1st	at	1	o'clock,	36 min.		12	o'clock,	56 min.			12	o clock,	16 min.	P. M.		
New Moon	"	"	9th	"	12	"	04 a.m.	8th	11	"	24	"	10	"	44	"	P. M.	
First Quarter	"	"	15th	"	4	"	04 min.		3	"	24	"	2	"	44	"	P. M.	
Full Moon	"	"	23rd	"	1	"	46 "		1	"	06	"	12	"	26	"	A. M.	
Last Quarter	"	"	31st	"	5	"	57 "		5	"	17	"	4	"	37	"	A. M.	

Jupiter (♃) is in conjunction with the sun on the 12th and cannot be seen.

September.

30 DAYS.

But yesterday all faint for breath
The Summer laid her down to die
And now her frail ghost wandereth
In every breeze that loiters by.

With crimson fruit and bursting nuts
And whirling leaves and dashing streams
The spirit of September cuts
Adrift from August's languid dreams.

—*E. Wetherald.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Love for God's House. 1 Chro. 22: 11-19.	245	6 25	11 21	♍ 20	♂ ♆ ☽	0	5 33	6 27
2	Wed	A good desire. 1 Chron. 17: 1–12.	246	7 20	Morn.	♒ 4	Vega souths 7 34	1	5 34	6 26
3	Thur	David's thankfulness. 1 Chro. 17: 16-27	247	8 17	12 20	♒ 18	♄ souths 3 57	1	5 35	6 25
4	Frid	Generous giving. 1 Chron. 29: 1–9.	248	9 13	1 36	♓ 4	☿ in Aphelion	1	5 36	6 24
5	Sat	The joy of service. 1 Chron. 29: 10-19.	249	10 37	2 54	♓ 18	♃ rises 5 20	2	5 38	6 22

36. David's love for God's House. 1 Chron. 22: 1–10.

14th Sunday after Trinity. Luke 17: 11–19; Gal. 5: 16–24.

Day's length, 12 hours, 44 minutes.

6	Sun	Sanctuary Songs. Psalm 84.	250	11 43	4 6	♈ 2	(7th) ♂ ♃ ☽	2	5 39	6 21
7	Mon	A strong Deliverer. 2 Sam. 22: 1–18.	251	12 42	☾ S.	♈ 16	♀ sets 4 52	♉	2 5 40	6 20
8	Tues	Safe trusting. 2 Sam. 22: 26–39.	252	1 34	6 49	♈ 30	☽ in Perigee, ♂ ♀ ☽		3 5 41	6 19
9	Wed	Next Sunday's Lesson. 2 Sam. 22: 40-51.	253	2 27	7 14	♉ 13	♂ ☿ ☽		3 5 43	6 17
10	Thur	Joyful trust. Psalm 17: 15–24.	254	3 14	7 40	♉ 26	♄ sets 11 14		3 5 44	6 16
11	Frid	God's favor enriching. Prov. 10: 22–32.	255	3 52	8 2	♌ 9	♂ ♄ ☽, ♂ ♆ ☽		4 5 45	6 15
12	Sat	Confidence in God. Psalm 23.	256	4 23	8 32	♌ 22	□ ♆ ☉		4 5 47	6 13

37. David's Gratitude to God. 2 Sam. 22: 40–51.

15th Sunday after Trinity. Matt. 6: 24–34; Gal. 5: 25; 6: 10.

Day's length, 12 hours, 26 minutes.

13	Sun	Heartfelt thankfulness. Psalm 116.	257	5 23	9 7	♍ 4	13) ☿ Gr. Elong. E.		4 5 48	6 12
14	Mon	Next Sunday's Lesson Prov 16: 22–33.	258	6 22	9 49	♍ 16	♃ souths 10 22		5 5 49	6 11
15	Tues	Sin and its results. Prov. 6: 6–19.	259	7 19	11 1	♍ 28	Fomalhaut s. 11 16	♋	5 5 50	6 10
16	Wed	Warning from the past. 1 Cor. 10: 1-13.	260	8 13	Morn.	♎ 10	Vega sets 7 01		5 5 52	6 8
17	Thur	The way of folly. Prov. 12: 8–15.	261	9 2	12 14	♎ 22	☉ rises 8 36		6 5 53	6 7
18	Frid	The right way. Isa. 30: 15–21.	262	9 47	1 32	♏ 4	Orion rises 11 37		6 5 54	6 6
19	Sat	Seeking strength. Ps. 119: 105–120.	263	10 30	2 59	♏ 16	♂ souths 5 15		6 5 56	6 4

38. Destructive Vices. Prov. 16: 22–33.

16th Sunday after Trinity. Luke 7: 11–17; Eph. 3: 13–21.

Day's length, 12 hours, 08 minutes.

20	Sun	Prayer for purity. Psalm 141.	264	11 10	4 10	♏ 28	Capella south 5 48		7 5 57	6 3
21	Mon	David king of Israel. 2 Sam. 5: 1–12.	265	Morn.	☽ R.	♒ 11	Polaris sets 1 14	♌	7 5 58	6 2
22	Tues	The Ark brought to Jerusalem. 2 Sam. 6: 1—12.	266	12 9	6 16	♒ 24	☉ ENTERS ♑ D. & N. EQUAL.		7 6 0	6 0
23	Wed	David's kindness. 2 Sam. 9.	267	12 49	6 40	♐ 7	☽ in Apogee		8 6 1	5 59
24	Thur	David's Confession and Forgiveness. Psalm 32.	268	1 10	7 7	♐ 21	♂ ♂ ♆, ♂ ☿ ♀		8 6 2	5 58
25	Frid	Absalom's defeat and death. 2 Sam. 18: 9-17; 32-33.	269	1 52	7 37	♐ 5	☿ Great. Hel. Lat. S.		8 6 4	5 56
26	Sat	David's love for God's House. 1 Chron. 22: 6-16.	270	2 38	8 24	♐ 19	☿ stationary.		9 6 5	5 55

39. REVIEW.

17th Sunday after Trinity. Luke 14: 1—11; Eph. 4: 1—6.

Day's length, 11 hours, 50 minutes.

27	Sun	David's gratitude. 2 Sam. 22: 40-51.	271	3 26	9 20	♑ 3	Antares sets 8 30		9 6	6 5 54
28	Mon	A mother's request. 1 Kings 1: 15–27.	272	4 17	10 26	♑ 17	♂ ♆ ☽, ♂ ♂ ☽		9 6	8 5 52
29	Tues	Next Sunday's Lesson. 1 Kings 1: 28-39	273	5 10	10 57	♒ 1	29) ♂ rises 11 14	♍	10 6	9 5 51
30	Wed	A danger averted. 1 Kings 1: 41–49.	274	6 5	11 31	♒ 15	♄ souths 2 20		10 6	10 5 50

MOON'S PHASES

	Eastern States.	Central States.	Western States.
New Moon	on the 7th at 8 o'clock, 45 min.	8 o'clock, 05 min.	7 o'clock, 25 min. A. M.
First Quarter	" " 13th at 11 " 11 "	10 " 31 "	9 " 51 " P. M.
Full Moon	" " 21st at 5 " 51 "	5 " 11 "	4 " 31 " P. M.
Last Quarter	" " 29th at 9 " 00 "	8 " 20 "	7 " 40 " P. M.

October.

31 DAYS.

Glorious Autumn! well of thee poets sang of old,
Gathering round thee luscious fruits, wealth of grain untold,
Decking thee in regal robes of purple and of gold.

But thou art lovelier by far than poet ever sung
Or painter with his gorgeous dies upon the canvas hung,
Most bountiful, most beautiful thy season mates among.
—*J. F. Waller.*

Date.	Days.	Week	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Thur		David's prayer for Solomon. Psalm 72.	275	6 59	Morn.	♎ 29	♃ souths 9 29	10	6 12	5 48
2	Frid		A prosperous King. 1 Chron. 29: 20-30.	276	7 53	12 47	♏ 13	Sirius rises 1 06	11	6 13	5 47
3	Sat		The Prince of Peace. Isaiah 9: 1-7.	277	8 45	2 2	♏ 27	☽ ☌ ♃	11	6 14	5 46
40.			**Solomon Anointed King.** 1 Kings 1: 28-39.					18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9.			
4	Sun		Everlasting dominion. Dan. 7: 9-14.	278	9 36	3 21	♐ 11	♃ rises 4 10	11	6 16	5 44
5	Mon		Next Sunday's Lesson. 1 Kings 3: 5-15.	279	10 57	4 34	♐ 25	♂ souths 4 38	12	6 17	5 43
6	Tues		The choice of Moses. Heb. 11: 17-26.	280	12 0	☾ S.	♑ 8	6) Arcturus s. 8 36	12	6 18	5 42
7	Wed		Joshua's choice. Josh. 24: 14 24	281	12 48	6 3	♑ 21	☽ in Perigee ♂ ☿ ☽	12	6 19	5 41
8	Thur		Excellency of wisdom. Job 28: 12-28.	282	1 9	6 30	♏ 4	♂ ♀ ☽, ♂ ☿ ☉ Inferior	13	6 21	5 39
9	Frid		Which to choose. Deut. 30: 11-20.	283	2 9	7 4	♏ 17	♂ ♄ ☽, ♂ ♅ ☽, ♀ in ♍	13	6 22	5 38
10	Sat		Righteousness the first choice. 1 Tim. 6: 6-16.	284	3 11	7 35	♏ 30	♄ sets 10 30	15	6 23	5 37
41.			**Solomon's Wise Choice.** 1 Kings 3: 5-15.					19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-30.			
11	Sun		The best knowledge. Phil. 3: 1-14.	285	4 13	8 8	♐ 12	♄ souths 1 42	13	6 24	5 36
12	Mon		Next Sunday's Lesson. 1 Kings 4: 25-34	286	5 13	9 19	♐ 24	Regulus rises 10 27	14	6 25	5 35
13	Tues		Wisdom's invitation. Prov. 8: 13-21; 32-36	287	6 8	10 30	♑ 6	13th) ♂ in ♌	14	6 27	5 33
14	Wed		Source of wisdom. Ps. 119: 97-104.	288	6 59	11 41	♑ 18	☿ in ♌	14	6 28	5 32
15	Thur		Insufficiency of worldly wisdom. 1 Cor. 1: 20-31.	289	7 46	Morn.	♑ 30	♂ ♀ ♄	14	6 29	5 31
16	Frid		True glory. Jer. 9: 12-24.	290	8 29	12 53	♒ 12	Fomalhant souths 9 26	14	6 31	5 29
17	Sat		God-given wisdom. Dan. 1: 11-20.	291	9 20	2 1	♒ 24	☿ stationary.	15	6 32	5 28
42.			**Solomon's Wealth and Wisdom.** 1 Kings 4: 25-34.					20th Sunday after Trinity. Matt. 22: 1-14; Eph. 5: 15-21.			
18	Sun		Spiritual wisdom. 1 Cor. 2: 1-13.	292	10 28	3 23	♓ 6	☿ in Perihelion	15	6 33	5 27
19	Mon		Next Sunday's Lesson. Prov. 1: 1-19.	293	11 8	4 19	♓ 19	♂ ♀ ♅	15	6 35	5 25
20	Tues		The way of understanding. Prov. 2: 1-9.	294	11 51	5 16	♈ 2	Algenib souths 10 08	15	6 36	5 24
21	Wed		Better than rubies. Prov. 8: 1-11.	295	Morn.	☾ R.	♈ 17	21) ☽ in Apogee	15	6 37	5 23
22	Thur		Wisdom and folly. Prov. 10: 1-14.	296	12 35	6 1	♈ 30	Markab so. 9 16	15	6 39	5 21
23	Frid		Looking to the end. Prov. 14: 1-12.	297	1 23	6 37	♉ 14	☉ ENTERS ♏	16	6 40	5 20
24	Sat		Rejecting reproof. Prov. 15: 1-12.	298	2 13	7 20	♉ 28	☿ Great. Elong. W.	16	6 41	5 19
43.			**The Proverbs of Solomon.** Prov. 1: 1-19					21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17.			
25	Sun		Good and evil. Prov. 15: 20 33.	299	3 5	8 32	♊ 13	♂ ♆ ☽	16	6 42	5 18
26	Mon		Next Sunday's Lesson. 1 Kings 5: 1-12.	300	3 59	9 46	♊ 28	♂ ♃ ☽	16	6 43	5 17
27	Tues		The Temple finished. 1 Kings 6: 1-14.	301	4 52	10 50	♋ 12	♃ rises 10 28	16	6 45	5 15
28	Wed		A beautiful house. 1 Kings 6: 21-30.	302	5 44	11 22	♋ 26	Sirius rises 11 26	16	6 46	5 14
29	Thur		Seven years in building. 1 Kings 6: 31-38	303	6 35	Morn.	♌ 10	☿ Gr. Hel. Lat. N.	16	6 47	5 13
30	Frid		Site of the Temple. 2 Chron. 3: 1-10.	304	7 24	12 7	♌ 24	♃ rises 3 20	16	6 48	5 12
31	Sat		Pattern of the Temple. 1 Chron. 28: 11-21	305	8 13	1 8	♍ 8	♂ ♃ ☽	16	3 50	5 10

Day's length, 11 hours, 32 minutes.

Day's length, 11 hours, 14 minutes.

Day's length, 10 hours, 56 minutes.

Day's length, 10 hours, 38 minutes.

MOON'S PHASES.

	Eastern States.					Central States.					Western States.				
New Moon	on the	6th	at	5	o'clock,	20	min.	4	o'clock,	40	min.	4	o'clock,	00	min. P. M.
First Quarter	"	13th	at	9	"	49	"	9	"	09	"	8	"	29	" A. M.
Full Moon	"	21st	at	11	"	19	"	10	"	39	"	9	"	59	" A. M.
Last Quarter	"	29th	at	10	"	22	"	9	"	42	"	9	"	02	" A. M.

November.

Yet one smile more departing distant sun!
One yellow smile through the soft vapory air,
Ere o'er the frozen earth the loud winds run,
Or snows are sifted o'er the meadows bare.

30 DAYS.

Yet one rich smile and we will try to bear [air.
The piercing winter frost, and winds of darkened
—*Bryant.*

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
44.		**Building the Temple. 1 Kings 5: 1-12.**		22nd Sunday after Trinity. Matt. 18: 22-35; Phil. 1; 3-11.			**Day's length, 10 hours, 20 minutes.**			
1	Sun	A Spiritual Temple. Eph. 2: 13-22.	306	9 3	2 13	♑ 21	Vega sets 12 28	♌	16 6	51 5 9
2	Mon	Next Sunday's Lesson. 1 Kings 8: 54-63.	307	9 45	3 19	♑ 4	♂ stationary		16 6	52 5 8
3	Tues	Assembly of people. 2 Chron. 5: 1-10.	308	10 49	4 30	♑ 17	♃ souths 7 41		16 6	53 5 7
4	Wed	The Word fulfilled. 2 Chron. 6: 1-11.	309	11 48	5 38	♑ 30	☌ ☿ ☽, ☽ in Perigee		16 6	54 5 6
5	Thur	Prayer of dedication. 2 Chron. 6: 12-21.	310	12 50	☾ S.	♒ 13	5th) ☌ ♄ ☽, ☌ ♆ ☽		16 6	55 5 5
6	Frid	A refuge in trouble. 2 Chron. 6: 22-31.	311	1 55	5 30	♒ 25	♀ sets 5 10		16 3	56 5 4
7	Sat	The cry of penitence. 2 Chron. 6: 32-42.	312	2 58	6 25	♓ 8	☌ ♀ ☽		16 6	58 5 2
45.		**The Temple Dedicated. 1 Kings 8: 54-63.**		23rd Sunday after Trinity. Matt. 22: 15-22; Phil. 3: 17-21.			**ay's length, 10 hours, 04 minutes.**			
8	Sun	Glory of the Lord. 2 Chron. 7: 1-11.	313	3 49	7 23	♓ 20	Aldebaran rises 6 36		16 6	59 5 1
9	Mon	Next Sunday's Lesson. 1 Kings 9: 1-9.	314	4 36	8 32	♈ 2	Orion rises 8 19	♋	16 7	0 5 0
10	Tues	Wisdom and Understanding. Deut. 4: 1-10.	315	5 10	9 53	♈ 14	♂ souths 2 32		16 7	1 4 59
11	Wed	Conditions of prosperity. Deut 11: 13-21	316	5 31	10 36	♈ 26	Andromeda so. 8 52		16 7	2 4 58
12	Thur	Blessing of the Lord. Deut. 28: 1-14.	317	6 26	11 38	♉ 7	12) ♀ in Aphelion		15 7	3 4 57
13	Frid	Warnings fulfilled. 2 Kings 25: 1-10.	318	7 8	Morn.	♉ 19	☌ ♄ ☉		15 7	4 4 56
14	Sat	The heathen reproaching. Jer. 22: 1-9.	319	7 48	12 34	♊ 1	Algol souths 11 23	♎	15 7	5 4 55
46.		**God's Blessing upon Solomon. 1 Kings 9: 1-9.**		24th Sunday after Trinity. Matt. 9: 18-26; Col. 1: 9-14.			**Day's length, 9 hours, 50 minutes.**			
15	Sun	Godliness is profitable. Psalm 112.	320	8 26	1 41	♊ 14	♂ souths 2 13		15 7	6 4 54
16	Mon	Next Sunday's Lesson. Prov. 3: 1-17.	321	9 8	2 38	♊ 27	☌ ♆ ☉		15 7	7 4 53
17	Tues	God's Word in the heart. Deut. 6: 1-13.	322	9 49	3 39	♋ 10	☽ in Apogee		15 7	8 4 52
18	Wed	Blessings to the obedient. Deut. 6: 17-25	323	10 33	4 42	♋ 24	♄ souths 11 30		15 7	9 4 51
19	Thur	The safe way. Prov. 3: 19-26.	324	11 19	5 41	♌ 8	☌ ☿ ♄		14 7	10 4 50
20	Frid	Despise not discipline. Heb. 12: 1-11.	325	Morn.	☾ R.	♌ 22	20) Capella so. 1 10		14 7	10 4 50
21	Sat	Doers of the Word. James 1: 19-27.	326	12 9	5 19	♍ 7	☌ ☿ ♅, ☿ in ♌		14 7	11 4 49
47.		**Rewards of Obedience. Prov. 3: 1-17.**		25th Sunday after Trinity. Matt. 24: 15-28; 1 Thess. 4: 13-18.			**Day's length, 9 hours, 38 minutes.**			
22	Sun	Friends of Jesus. John 15: 1-14.	327	1 19	6 20	♍ 22	☌ ♆ ☽, ☉ Enters ♐		14 7	12 4 48
23	Mon	Next Sunday's Lesson. 1 Kings 10: 1-13.	328	2 28	7 29	♎ 7	☌ ♂ ☽	♏	13 7	13 4 47
24	Tues	Excelling in greatness. 1 Kings 10: 14-23	329	3 41	8 40	♎ 22	♂ rises 9 45		13 7	14 4 46
25	Wed	World-wide renown. 1 Kings 10: 24-29.	330	4 31	9 45	♐ 7	Rigel rises 7 31		13 7	15 4 45
26	Thur	Unsatisfying. Eccl. 2: 1-11.	331	5 19	11 4	♐ 20	Achernar souths 9 12		12 7	15 4 45
27	Frid	Supremacy of God. Psalm 89: 1-8.	332	6 7	Morn.	♑ 5	27) Sirius rises 9 32		12 7	16 4 44
28	Sat	Greater than Solomon. Matt. 12: 38-42.	333	6 54	12 6	♑ 18	☌ ☿ ☉—superior	♍	12 7	17 4 43
48.		**The Fame of Solomon. 1 Kings 10: 1-13**		1st Sunday in Advent. Matt. 21: 1-9; Rom. 13: 11-14.			**Day's length, 9 hours, 26 minutes.**			
29	Sun	The Glory of Christ. Rev. 1: 9-18.	334	7 43	1 14	♐ 1	♃ souths 6 06		11 7	18 4 42
30	Mon	Next Sunday's Lesson. 1 Kings 11: 4-13	335	8 34	2 29	♐ 14	□ ♃ ☉		11 7	19 4 41

MOON'S PHASES

	Eastern States.			Central States.			Western States.		
New Moon	on the 5th at	2 o'clock,	29 min.	1 o'clock,	49 min.		1 o'clock,	09 min.	A. M.
First Quarter	" " 12th at	12 "	42 "	12 "	02 "	A.M.	11 "	22 "	P. M.
Full Moon	" " 20th at	5 "	27 "	4 "	47 "		4 "	07 "	A. M.
Last Quarter	" " 27th at	9 "	46 "	9 "	06 "		8 "	26 "	P. M.

Saturn (♄) is in conjunction with the sun on the 13th and cannot be seen.

December.

The wind blows cold, and the sun is low,
And the sapphire sky has changed to gray;
But blithely, blithely over the snow
The children troop from the woodland way,
Laden with holly and evergreen
And the mistletoe peeps out between.

31 DAYS.

Let anger and envy and strife all cease,
Old wounds be healed and old wrongs set right;
We hail the birth of the Prince of Peace,
Shine into our hearts, O kindly Light,
That brotherly love may burn and glow
Under the holly and mistletoe!

Date.	Week Days.	International Sunday School Lessons and Daily Home Readings.	Day of yr.	Moon souths h. m.	Moon R. & S h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Ahijah's prophecy. 1 Kings 11: 29-38.	336	9 29	3 36	♑ 27	☿ in Aphelion	11	7 19	4 41
2	Wed	Wise counsel forsaken. 1 Kings 12: 1-11	337	10 29	4 48	♒ 10	☽ in Perigee	10	7 20	4 40
3	Thur	The Kingdom divided. 1 Kings 12:12-20	338	11 32	6 6	♒ 22	☌ ♄ ☽, ☌ ♅ ☽	10	7 20	4 40
4	Frid	Danger of evil companionship. Deut. 7, 1-11.	339	12 37	☾ S.	♓ 4	(4th) ☌ ☿ ☽	9	7 21	4 39
5	Sat	Resisting warning. Jer. 44: 1-11.	340	1 27	5 19	♓ 16	♃ souths 5 48	9	7 21	4 39
49.		**Solomon's Sin. 1 Kings 11: 4-13.**					2nd Sunday in Advent. Luke 21: 25-36; Rom. 15: 4-13.			
							Day's length, 9 hours, 18 minutes.			
6	Sun	Idols of the heart. Ezek. 14: 1-8.	341	1 59	6 20	♓ 28	♀ sets 5 40	9	7 22	4 38
7	Mon	Next Sunday's Lesson. Prov. 23: 15-25.	342	2 38	7 14	♈ 10	☌ ♀ ☽	8	7 22	4 38
8	Tues	"Who hath sorrow?" Prov. 23: 29-35.	343	3 32	8 16	♈ 22	Orion rises 6 20	8	7 23	4 37
9	Wed	Woe to the drunkard. Isaiah 5: 11-19.	344	4 20	9 17	♉ 4	☌ Ψ ☉	7	7 23	4 37
10	Thur	God's anger against sin. Is. 5: 20-25.	345	5 4	10 20	♉ 16	☿ ☌ ☉	7	7 23	4 37
11	Frid	Wine a mocker. Prov. 20: 1-11.	346	5 45	11 21	♉ 28	(11th) ☌ so. 11 49	6	7 24	4 36
12	Sat	Avoiding evil-doers. Psalm 26.	347	6 25	Morn.	♊ 10	☽ ☉ souths 7 20	6	7 24	4 36
50.		**Caution against Intemperance. Prov. 23: 15-25.**					3rd Sunday in Advent. Matt. 11: 2-10; 1 Cor. 4: 1-5.			
							Day's length, 9 hours, 12 minutes.			
13	Sun	Be separate! 2 Cor. 6: 11-18.	348	7 5	12 24	♊ 22	Arietas souths 8 36	5	7 24	4 36
14	Mon	Next Sunday's Lesson. Matt. 2: 1-12.	349	7 46	1 26	♋ 5	☽ in Apogee	5	7 24	4 36
15	Tues	The sojourn in Egypt. Matt. 2: 13-23.	350	8 28	2 40	♋ 18	Rigel souths 11 37	4	7 24	4 36
16	Wed	The Angel choir. Luke 2: 8-20.	351	9 24	3 57	♋ 1	♄ souths 5 04	4	7 25	4 35
17	Thur	Simeon's prophecy. Luke 2: 25-35.	352	10 43	5 2	♋ 15	Achernar souths 7 46	3	7 25	4 35
18	Frid	Filled with wisdom. Luke 2: 36-40.	353	11 48	6 12	♋ 30	Sirius souths 12 53	3	7 25	4 35
19	Sat	Sent to save. 1 John 4: 7-14.	354	Morn.	☽ R.	♌ 15	(19th) ☌ ♂ ☽, ☌ Ψ ☽	2	7 25	4 35
51.		**The Birth of Christ. Matt. 2: 1-12.**					4th Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.			
							Day's length, 9 hours, 10 minutes.			
20	Sun	The Incarnate God. John 1: 1-14.	355	12 42	5 45	♌ 30	♂ rises 8 14	2	7 25	4 35
21	Mon	Anointed King. 1 Kings 1: 28-39.	356	1 37	6 15	♍ 15	☉ ENTERS ♑ SHORTEST DAY	1	7 26	4 34
22	Tues	Solomon's wise choce. 1 Kings 3: 5-15.	357	2 28	7 24	♍ 30	☿ Great. Hel. Lat. S.	1	7 25	4 35
23	Wed	Building the Temple. 1 Kings 5: 1-12.	358	3 17	8 38	♎ 15	Capella souths 10 56	☉	7 25	4 35
24	Thur	The Temple dedicated. 1 Kings 8: 54 63.	359	4 5	10 49	♎ 30	Regulus rises 9 01	S.	7 25	4 35
25	Frid	**Christmas.** Matt. 2: 1-12.	360	4 52	11 45	♏ 14	☌ ♃ ☽, ♃ stationary	1	7 25	4 35
26	Sat	God's blessing. 1 Kings 9: 1-9.	361	5 38	Morn.	♏ 28	Vega sets 8 54	1	7 25	4 35
52.		**REVIEW.**					Sunday after Christmas. Luke 2: 33—40; Gal. 4: 1—7.			
							Day's length, 9 hours, 10 minutes.			
27	Sun	Solomon's Sin. 1 Kings 11: 4-13.	362	6 27	12 5	♐ 9	27) Sirius sets 7 30	2	7 24	4 36
28	Mon	Next Sunday's Lesson. Acts 1: 1-14.	363	7 19	1 6	♐ 24	☌ ♄ ♅	2	7 24	4 36
29	Tues	The parting blessing. Luke 24: 44-53.	364	8 14	2 7	♑ 7	♃ souths 4 16	3	7 24	4 36
30	Wed	At the right hand of God. Heb. 10: 1-13.	365	9 14	3 12	♑ 19	☌ ♅ ☽, ☌ ♄ ☽	3	7 24	4 36
31	Thur	To the Father. John 16: 1-11.	366	10 17	4 14	♐ 1	⊕ in Perihelion.	4	7 24	4 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 4th at 12 o'clock, 53 min.	12 o'clock, 13 m. p.m.	11 o clock, 33 min. A. M.
First Quarter	" " 11th " 7 " 31 "	6 " 51 "	6 " 11 " P. M.
Full Moon	" " 19th " 11 " 07 min.	10 " 27 "	9 " 47 " P. M.
Last Quarter	" " 27th " 6 " 10 "	5 " 30 "	4 " 50 " A. M.

Mars (♂) is in opposition with the sun on the 11th and shines all night.

Retrospect and Prospect.

"Thou shalt remember all the way the Lord thy God led thee."—Deut. 8: 12.

"Cast not away, therefore, your confidence, which hath great recompense of reward."

"He was better to me than all my hopes,
  He was better than all my fears;
He made a road of my broken works
  And a rainbow of my tears.
The billows that guarded my sea-girt path
  But carried my Lord on their crest;
When I dwell on the days of my wilderness march
  I can lean on his love for the rest.

"He emptied my hands of my treasured store,
  And his covenant love revealed.
There was not a wound in my aching heart
  But the balm of his breath had healed.
Oh! tender and true was the chastening sore,
  In wisdom, that taught and tried,
Till the soul that He sought was trusting in Him
  And nothing on earth beside.

"He guided by paths that I could not see,
  By ways that I have not known;
The crooked was straight, and the rough made plain,
  As I followed the Lord alone.
I praise Him still for the pleasant palms,
  And the water springs by the way;
For the glowing pillar of flame by night,
  And the sheltering cloud by day.

"There is light for me on the trackless wild,
  As the wonders of old I trace,
When the God of the whole earth went before
  To search me a resting place.
Has He changed for me? Nay! He changes not;
  He will bring me by some new way,
Through fire and flood and each crafty foe,
  As safely as yesterday.

"And if to warfare He calls me forth,
  He buckles my armor on;
He greets me with smiles and a word of cheer
  For battles his sword hath won;
He wipes my brow as I droop and faint,
  He blesses my hand to toil;
Faithful is He, as He washes my feet
  From the trace of each earthly soil.

"Never a watch on the dreariest halt
  But some promise of love endears;
I read from the past that my future shall be
  Far better than all my fears.
Like the golden pot of the wilderness bread.
  Laid up with the blossoming rod,
All safe in the ark with the law of the Lord
  Is the covenant care of my God."

—ANNA SHIPTON.

Year Book No. 2.

The general favor with which the Year Book for 1895 was received, led the Eastern District Conference at its meeting in May, 1895, to decide upon the issue of a similar volume for 1896. The committee, in presenting this number, desire to recall to mind that the object which this annual has set for itself, is not that of the ordinary almanac publications, in its reading portion. It is not the object to amuse; nor is it to give general or specific information on secular subjects; nor, even, primarily, to advance instruction or exhortation along moral and religious lines; but, as its name indicates, to bring items of information and timely articles on matters bearing directly on the life and work of the church. It is to be of the nature of a record of past life and work in the church and an indicator of its present condition and activities. This historical nature of the contents is believed to give the annual more than a passing value, making it worthy of preservation long after its almanac portion has run out.

Last Year's Number.

Persons who failed to abtain last year's issue and desire a copy of the same for its historical matter, should write at once to any member of the committee enclosing five cents in postage stamps. There is only a small number left to be given out in this way as far as they will reach. First come, first served.

Too Early.

From the nature of the contents of these annuals it is evident that printing them so long before the close of the year as has become the custom among almanac publishers, is very undesirable, as thereby much is lost in freshness and reliability of the records and announcements published therein. The committee suggests therefore that future numbers be issued not earlier than the middle of November, which will still give ample time (over one month) for their distribution and sale before they will come into use. People, we believe, do not really care to have their almanacs so early, but will gladly wait till the proper time, if they know they can then get what they want and in a more complete shape.

The Scripture Selections.

The daily Bible reading feature has been retained, as it proved very convenient to many already accustomed to daily reading of God's Word, and, let us hope, led many others to begin

the desirable practice. The selections given this year are again those made by the *International Bible Reading Association*. This association with headquarters in London and branches in different parts of the world, is doing a noble work in stimulating habitual and systematic Bible study. Full particulars and cards of membership may be obtained by applying to Mr. William Shaw, 646 Washington St., Boston, Mass.

An Extract from Menno's Teachings on Faith.

The True Christian Belief.

We teach and believe, and this by virtue and power of the whole Scripture, that the whole Christ Jesus from above and below, inwardly and outwardly, visibly and invisibly, is God's first and only begotten Son, the incomprehensible, eternal Word, by which all things are created, the first born of every creature; that he became a true man in the chaste virgin Mary, through the almighty, eternal Father's eternal Spirit and power, beyond the comprehension and knowledge of man; sent and given unto us out of pure mercy and grace from the Father, the express image of the invisible God, and the brightness of his glory. We teach and believe that this first and only begotten Son of God, Jesus Christ, is our only and eternal Messiah, prophet, teacher and high priest, who has fulfilled the required and commanded law for all his believers, inasmuch as they could not fulfil it on account of the weakness of their flesh; who taught us the good-will and pleasure of his Father, and went before us as an unblamable pattern, and freely offered himself upon the cross for our sins, as a sweet-smelling sacrifice to the Father. Through whom we all, who sincerely believe this, have received the forgiveness of our sins, grace, favor, mercy, liberty, peace, life eternal, a reconciled Father and free access to God in the Spirit; and this all through his merits, righteousness, intercession and blood, and not through our own works. Behold, this is the true summary of our belief concerning Christ, our Saviour, the Son of God.

All who can believe this as certain and true, are sealed through the Word of God, in their spirit are inwardly changed, receive the fear and love of God, and bring forth, out of their faith, righteousness, fruit, power, an unblamable life, a new being; as Paul says, "With the heart, man believeth unto righteousness." Through faith, says Peter, God purifies our hearts. And thus follow the fruits of righteousness out of an upright, unfeigned, pious, Christian faith. Observe this well. It is evident, that where sincere and true faith is, which avails before God, which is a gift from him, and comes from hearing the holy word, through the blossoming tree of life, full of all manner of precious fruits of righteousness, such as the fear and love of God, mercy, friendship, chastity, temperance, humility, candor, truth, peace and joy in the Holy Ghost, etc., there is a sincere, evangelical, pious faith; there also are the sincere gospel fruits of an evangelical nature. The true evangelical faith looks upon, and has respect to the doctrine, ceremonies, commands, prohibitions, and unblamable examples of Christ alone, and strives to conform thereto with all its powers. Where there is only normal faith, and no righteousness, or change, or new and penitent life, there is nothing but unbelief, hypocrisy and lies. No matter how much we may speak or dispute about the Scriptures, this rule will remain firm, and can never be broken. "*If ye live after the flesh, ye shall die.*"

Rev. C. Harder, pastor of the Mennonite church at Elbing, Germany, closed on May 12th, 1895, a half century of service in the ministry. Pastor B. C. Roosen of the Hamburg-Altona congregation was ordained about a month and a half earlier, on March 30, 1845, though the latter celebrates the 50th anniversary of his appointment as pastor in October, 1895. Both these faithful ministers are yet well preserved and active in the Master's service.

In Harlem, Holland, on December 14, 1894, occurred the death of Rev. A. M. Cramer, at the advanced age of nearly 90 years. He had been pastor of several different congregations but for the last twenty years had lived retired from active service. He was the author of a Life of Menno Simon, which Prof. de Hoop Scheffer pronounced the best work on this subject extant. His son is professor at the Amsterdam University.

Dr. J. P. Mueller, pastor of the Mennonite congregation in Emden, has begun, the periodical publication of sermons by Mennonite ministers.

Mennonite Mission Station near Oraibe, Arizona.

One of the most aboriginal tribes of Indians of our country are undoubtedly the Hopi of Arizona. The name Moki or Moqui, although generally used, is a misnomer; it means "dead." The Indians call themselves Hopi or Hopituh, meaning "clever," "noble people."

The ancient history of these people becomes the more dim and obscure the farther we trace it into the centuries of the past. It is still a subject of study by scientific investigators.—Vague traditions of the Hopi say that they came here in different groups, from various directions and at various times. There seems to be but little doubt however that at least most of them are descendants of the so-called cliff-dwellers, whose more or less well preserved cliff-houses can still be seen throughout the great and as yet thinly settled south west.

The first reliable historical information about the Hopi dates back as far as the year 1539. In that year a Spanish friar, Marco de Nisa, crossed what is now Arizona, and being told by the Pueblo Indians of New Mexico about the Hopi, whom they described to him as very numerous, rich, and different from other Indians, determined to visit them. His chief companion however being killed by the Zuni Indians, he abandoned his project. In the following year (1540) however, the noted spanish explorer Vasquez de Coronado, also passing through this part of this continent sent one of his officers, Don Pedro de Tobar, with a small detachment of soldiers and a Franciscan monk to visit and if possible take possession of the province of Tusayan, as the Spanish called the country in which the Hopi lived. Other expeditions soon followed, an account of which can, of course, not be given in a short Almanac article.

At the close of the 15th century, Catholic priests, accompanied by Spanish troops came to the Hopi, brought them sheep, cattle, horses, and fruit trees and established missions among them. During a period of about 80 years they accepted and maintained nominally the Christian religion, such as it was, that was offered to them by Spanish priests and forced upon them by Spanish swords. At Oraibe too a Mission was then in existence.

The Hopi with the other Pueblo Indians felt, however, keenly the yoke that had been laid upon them, and about the year 1680 there was a general uprising in which the Hopi also participated by slaying all the Spaniards among them, including all the Catholic missionaries.—Although they were conquered again and although new efforts were made again to establish mission work, and baptisms took place now and then, not always entirely voluntary on the side of the Indians, they (the Hopi) have as a whole since that massacre maintained their independence of all Spanish and Christian control. Also the Jesuits, who tried to get a footing among the Hopi in the first half of the 18th century failed, in their efforts. Since the end of the 18th century these people

seem to have been let alone in their faith and they soon forgot that their forefathers had once been "Christians." They were after this frequently visited, either by government officials or scientific men or adventurers. Only of late years efforts at missionary and educational work have been made.

The Hopi now live in seven villages on three different mesas. In earlier periods other villages existed. In six of these villages the Hopi language is spoken, although in somewhat different dialects. The seventh village belongs to an entirely different stock and has its own language.

These people are all divided into clans,—the eagle, the badger, the lizard, and the bear clan, etc. Furthermore they are divided into secret orders which are all of a religious character. Every child, male or female is, when about 4, 5, 6 years old, initiated into one or more of these secret orders, which initiations are attended by highly interesting, very complicated ceremonies. Every order has its own religious ceremonies, which often last nine days, and in which none but members may partake. Children are taught these ceremonies and of course, take part in them at an early age. The eight or ten year old *snake priest, or antelope priest*, handles the live, writhing rattle snake as unflinchingly as his little brother of the "pale face order" handles his kite, his Sunday-school book or his biscuit. The writer has a picture of the last Oraibe snake dance where a small boy is seen holding a snake in his mouth that almost reaches to the ground, and he remembers having seen a snake priest hold four live snakes between his teeth at one time. As the object of this article is only to give some general sketches of the Hopi, no special description of any one of the many religious ceremonies can here be given.

One great feature of the religious system of the Hopi are the so-called *Katsinas*. They seem to represent certain mythical beings who act as mediators between the Hopi and the supernatural beings. While the Katsinas do not, strictly speaking, form secret orders as for instance the religious snake, flute, antelope, and other orders, there are still very many different kinds of Katsinas, the Hamis, Anga, Sio, Tasap, and Angwushnashomtaka Katsinas, etc. The writer has the names of over fifty different kinds. Each kind differs from the others by its peculiar decorations, paint and especially by its particular mask. They have at given times public dances and processions. Sometimes one kind comes, sometimes various kinds though in different groups and generally male and female, though the latter are men in female attire. They receive the supplications and offerings of the Hopi to the "gods" and are supposed to secure for the Hopi in return for their offerings and prayers rain, good crops and other blessings. On other occasions they play the part of the White Man's "Santa Claus," bringing dolls, bows, rattles and other presents to the children. Some act as clowns at certain festivals, and very solemn and very obscene performances can on certain occasions be seen side by side at the "public square" of the village.

The Hopi are an industrious people in their way. They are self-supporting but very poor. The land that they cultivate is very sandy and barren. Indian corn, water melons, pumpkins and peaches are their main articles of subsistence. Polygamy is not known among them. In one hing they excel: in telling falsehoods. The term habitual liars seems to describe one of their principal characteristics. They are torn into factions which are engaged in constant quarrels and contentions and work against each other's interests. Even some of the religious orders are devided. Nowhere does this split seem to be as pronounced as in Oraibe, where the contentions became so acute in the fall of 1894, that military interference and the arrest of nineteen Oraibes became necessary. That seems to have lanced the boil but has by no means cured it. Conflicts about fields and about stock are constantly taking place, and the missionary is not seldom called upon to settle such troubles. Before they came to him they would simply mutilate or kill the stock that would go into another man's field; and that is even now done occasionally but more seldom than formerly.

As a whole the Hopi are a comparatively healthy people, the women less so than the men, however. This may be due to the fact that the women have to carry most of the water and grind most of the corn meal, two occupations which are very arduous; the water has to be carried from 1½ to 2½ miles through much sand and up the mesas which are from 400 to 500 feet high. Furthermore they go mostly barefooted all winter. Besides this the men have in their many races and ball plays a system of healthful exercise, and their muscles are, as a rule, splendidly

developed. They retire early and get up early.

The religion of these people has already been alluded to, speaking about the secret societies, Katsinas, etc. It is a very complicated system; of its details very little is known. Everything is based on tradition, and there seems to be more form and ceremony than theory and dogma about it. The writer has thus far found no trace yet among the Hopi of a belief in *one highest being*, which seems to confirm the opinion of our best students of the Aborigines of our country, that the idea of a *one Great Spirit* was not original with the Red man but was, though very long ago, borrowed from the white man. The Hopi prays to the Beings (or gods) of the north, of the west, the south, and the east, that of above and that of below, that of the wind and of the thunder. The sun also plays a great part in his religion. But his religion seems to end with the ceremony that it imposes on him. He does not "live" it. He is very religious but not very pious.

These are a few sketches of the people among which as a light in a dark place our Mission Board has established the mission station which is shown in our illustration. There is a great harvest field among the Hopi, and though most of the time of the missionary has thus far been taken up in erecting the necessary buildings, digging a well, etc., he has acquired sufficient knowledge of the language to be able to converse with the people and teach them in regular meetings, in the vernacular, the fundamental truths of Christianity. His wife also is studying the language and works as much as she can with the women. Many come to the mission station for medicine, and also for food for the sick. The work of building being almost complete, the missionary will now be able to give his full time, attention and strength to the study of the language of the people, to administer to them in their various needs, and above all to point them to Him who has died also for the Hopi and also will bring these "other sheep" in due time to that great fold of which He is the loving, faithful shepherd.

H. R. V.

The Cheyennes

The character and limits of this Year Book allow but short space for all that could be said of the Cheyenne Indians, and the mission work carried on among them. Thus this sketch *will merely touch* the more important points of the subject.

The Cheyennes, or Zezestas, as they call themselves, are an Indian tribe of North America, belonging to the great Algonquin family. About 2000 of them are living scattered along or in the vicinity of the North Canadian, South Canadian and Washita rivers, beginning near Fort Reno, Oklahoma, and extending as far west as within 18 miles from the Texas border-line. About thirty-eight years ago they came from the north, where a small fraction of their tribe is still living.

Of their origin or early history the Cheyennes have some records, hitherto never divulged to white people. These records are of different kinds, but especially interwoven with all possible tales and myths. They are only told in the night and accompanied by sacred performances. The priests or shamans are the proper keepers of these records and neither gold nor silver would induce them to make them known to a white man. As for the younger generation, they are, *in general*, not able to give much light upon the past history of their tribe.

The religion of the Cheyenne is physitheism or worship of the powers of nature. All phenomena in nature are attributed to personified powers, which in their turn obey a Supreme Being, called Maxemakeo, meaning the Great Wonderful or Mysterious One. It is a pity that the younger generation scarcely uses this name in speaking of God. They rather say Heamaveo, or "the White Man Above."

The Cheyenne's worship is a very intricate system of religious rites, influencing the whole life and character of the nation. To understand their ways and customs one must needs understand their religious views. The more these are known the better the Indian ways will be understood. But the mere observation of customs and rites in their external appearance will not help much. They are in fact thought hieroglyphics that must necessarily be translated into spoken language. In other words the knowledge of the aboriginal language is the "sine qua non" of a perfect understanding of an Indian religious system and the form of life it engenders. By the key of the language one comes to the very heart of the people and learns that from his birth to his death the life of a Cheyenne Indian is a continual chain of rites and performances, varying with the different cases and circumstances into which "his star" leads him. We will abstain here from explaining all these rites as it would lead us too far for this sketch. But let us see

what is the moral sequence of such a religion.

It is obvious that, as practical or philosophical as physitheism may appear to some, it nevertheless cannot create a high standard of morals. On the contrary, the physitheism of our Indians is after all only an agglomeration of superstitious ideas, that have a baneful influence over them. Oh! what horrible deeds, what wretched life has not superstition wrought among men at all times! And our Cheyennes are not exempt from the terrible fruits of superstition. Their view of life, their life itself, is stunted, and if many are not aware of their unhappy state they are the unhappier for it. But in this night of heathenism there are stars, *old* and *new*. The old stars, we call the broken remnants of a higher moral standard, that they once had, and that physitheism never could have produced. Whatever may be said against the Indian, we must testify that honesty, faithfulness, truthfulness, and generosity are no strangers among our Cheyennes, and that the many unwritten laws of politeness and decency, as well as of order and morality, even though not kept now, had a cause of being, in the old times. We cannot complain of having ever been robbed by Indians, but once. A young man took my watch, but soon afterwards returned it, and the father was so grieved about the theft that he wanted me to accept a good pony with the watch! Far away in lonesome Cheyenne camps I could leave my wife alone in the tent in the night, she never had to hear a single bad word, much less to be molested by Indians! We must not judge the Indians altogether by what they have done when at war, or in connection with loose white people and unscrupulous traders. What have not white and civilized — nay, so-called Christian — soldiers, done when at war? Now, shall we judge the civilized world by the cruel and immoral deeds that have been perpetrated during times of war? Shall I judge a nation by the evil deeds of a few outlaws? It would be unjust. Well, let us be just with the Indians too.

The religious welfare of the tribe is very much influenced by a kind of men called "Medicine Men" by white people. These men are doctors, it is true, but their pharmacopœia is so closely connected with occult science, that they may rather be called theurgists and shamans. The tales of the Cheyennes have much to do with the theurgists of the old times, but to-day very few are living in the tribe. The shamans or common doctors are well represented. To be shaman one must be initiated in the Cheyenne pharmacopœia he must have special revelations and possess an occult power. These men know best about the and the mysteries of the occult men; moreover record of the nation, and some are very intelligent. The materia medica is reduced to some herbs and roots known to themselves. Their treatment of the sick would kill many whites, but strange enough has often good issue with Indian patients!

The secular and social welfare of the people, although influenced in first cause by the shamans, is under the direction of chiefs and sub-chiefs. The Cheyennes are a warlike nation and the civil life of the camp is, as we may say, under martial law. The different bands of warriors have their chief or chiefs, who have councils together and make the laws and see that they are observed. According as a band of warriors is powerful and has a brave chief, it may have the lead, and its chief be called the head chief of the tribe. If the bands or the chiefs are equal, there is not a special head man, and each band may say, when asked, that its chief is the real head man. But it will be remembered that the chiefs are not *autocrats*; the warriors together have a hand in the welfare of the tribe, and no chief can do just what he pleases. But the duty of a chief is not only to take the lead in wars. He has to help the poor, to take care of the widows and orphans, and receive the guests in his camp. If any one transgress the laws of the tribe, he is called before a council of one of the warrior bands, and punished according to his wrong, even some times with a sound thrashing!

The ideal shape for a Cheyenne camp is the semi-circular form, with appointed places for the different clans of the tribe, and the place of honor for the chiefs. But living so scattered and in small bands they now cannot shape their camps in the described manner, except when many gather together. Their camping places are selected where wood, water, and grass are plentiful, and where no malevolent influence is to be feared. The tents are so built as to be easily removed and are very well adapted to their circumstances and conditions. The entrance is always facing the east. Opposite the entrance is the Waoxtam, or place of honor. On each side of the tent are places to eat or sleep. In the midst is the fire hole in the ground, and above it the smoke hole in the tent.

The manner of clothing undergoes changes since whites are settling around. The buckskin dresses tend to disappear and most of the men have adopted their white brothers' style of clothing, but not without aboriginal additions and the indispensable blanket. As for the women the old traditional style of their dresses remains unchanged, and is by no means without taste, if kept clean and neat. They say they cannot change their style of dress as long as their white sisters change theirs every year! I tell them they had better wait, that white ladies may come one day to the Indian style and that it would not be the worst they went through! Their food consists mostly of what is issued to them by the Government in the line of beef, bacon, flour, sugar, beans and coffee. Men will go hunting or plant some vegetables and thus bring diversion in the fare. The cooking of the food is rather primitive, but if clean, not unhealthy, except the "Baking Soda Bread."

On the whole the Cheyennes are clean and orderly considering their ways of living. That some families are ragged and dirty, gives no standard of cleanliness to the tribe, as little as ragged, disorderly families of white settlers give the standard of civilized cleanliness! If white ladies would have to carry all their water on their backs, go into the woods and chop the needed fuel in all kinds of weather; if they would scarcely have anything wherewith to wash and above all the hindrances of a tent life, they would find out that cleanliness has its special conditions.

Men, women and children will bathe every day in summer, and where they have water. At the same occasion women take along whatever is to be washed, including their own dresses. Even when the water is icy cold, Indians will bathe. Besides that, they wash and comb themselves regularly in the morning, for they have a pride in appearing neat. Now suppose they are neatly washed and combed; they go out, there arises the wind which dishevels the hair and covers face and body with dust! A white man meets them thus and judges; "how dirty these Indians are!" Then our Cheyennes have the well known sweat tent or steam bath, used not only for the sick, but for all who need "a cleaning." I could write of special laws for cleanliness in private life, but must refrain.

Among themselves the Cheyennes are sociable and talkative, and evince not a little of natural humor and good judgment. When visiting each other, which they often do, they like to talk about every topic known to them. The Indian pipe is then indispensable, and it makes the round of men's and women's mouths! Yet, smoking is not only a pasttime, it is considered as a symbol of thankoffering, prayer, and means of propitiation. Cigar smoking, however, is not used in religious performances and has not the religious meaning of the pipe. The reason must be left out in this paper.

As pasttime the Cheyennes have different plays and games. Gambling and drinking is an addition of the civilized world to their own rather innocent plays. The dances, which originally had an exclusively religious character, take more the form of socials, by which the main object is the feasting and having a "good time." The best known of these dances are: the sun dance, crazy dance, scalp dance, and the Messia's dance, lately intoduced. Each dance has its peculiar character, but on the whole they are intricate symbols of ancient worship, of special deeds in past wars, and revival of pagan customs. They are the crystalized forms of special currents of superstition, and each one embodies a particular historical age.

And what are the *new* stars in the pagan night of our Cheyennes? We will say civilization and the Christian religion. That civilization is checking the display of the old ways and customs is evident. But Indians are very conservative and what seems to have disappeared is, in substance, as lively as it ever was. The customs of our Indians are not only too old and complicated to be *eradicated* by the mere touch of civilization, but their natural cause is not without a philosophy that cannot be altogether ignored. Here is the well-known adage true: homo sum, nihil humani a me alieni puto! The average Cheyenne man is not a bad thinker and he displays wisdom and judgment in councils. That such a people has not met the wishes of our government, and are not better citizens is not altogether their fault. The continual change of government officers, the deficiency of early interpreters and the unripe advice of some school boys, who had only a peep in the great mechanism of civilization, have brought the Indians to utter perplexity and mistrust. The new policy of our government, if wisely conducted, will bring about changes, but it will remain to us Christians to effect a true change in the hearts of our Cheyennes, by the grace of our God and the power of Christ's Gospel.

To this end our Mennonite Mission has erected schools, and if until now, said schools have not reaped what they have sown for nearly 14 years, it will not have been in vain. Comparatively speaking, the Cheyennes have been less affected in our school work than the Arapahoes, and we can therefore not require the impossible. In the line of direct mission work in the camp, we can say that such work has been done for several years, but that it begins really *now*, since the missionaries had first to learn the language and win the confidence of the mistrusting Indians. There are evident signs that their efforts have not been in vain. In the hitherto unwritten Cheyenne language a pamphlet has appeared that will enable the Indians to read portions of the Bible in their own language, which they are anxious to do. Again, a church has been built wherein the Indians assemble on Sundays to listen to the Word of God. Although our work is not without trials from without and from within, we are encouraged in it and look to Jesus Christ for the crowning of the same.

R. P.

Educational Work among the Mennonites of Manitoba

When at the beginning of the seventh decade of the present century the Mennonites of Russia found their religious liberties in that country endangered and many emigrated to the United States, a considerable number of them believing that Canada offered a better guarantee of immunity from military service than the United States selected that country for their future home and settled in the fertile valley of the Red River. The majority of them came here poor and had to struggle many a year to secure a material existence. Little time or means could be devoted to education and many of the rising generation grew up in woeful ignorance. The schools which never had been of a high order, even in their old home, began to deteriorate more and more, and some began to view this state of affairs with great concern.

In the course of time the settlements began to prosper; the early settlers had enough to live and some to spare to help their children to settle on new lands and build homes for themselves. Thus village after village was added to the parent colony so that at present one of the settlements consists of about sixty villages and comprises over fifteen townships, and altogether there are about 12,000 Mennonites, including children, living in southern Manitoba.

But with this material advancement the advancement of education did not keep pace. True, there was a school built in every village, but the teachers put in charge of them had received no special training for their important vocation and often possessed only a very limited amount of knowledge. It was plain that the schools could not be improved without making provision for a better education of teachers. This conviction was not shared, though, by the majority of Mennonites, nor even the desire to have the schools improved. By making false application of passages of Scripture like Matthew 11: 28, or 1 Cor. 1: 26, they held that the better educated a man is the less he becomes fit to enter the Kingdom of God. The largest congregation in the settlement, counting over 1500 members took, and still takes, a decided stand against the improvement of schools. Another congregation nearly as large became split on this question, and other smaller organizations not quite so antagonistic to good schools still kept aloof from any movement tending in this direction. Notwithstanding this, a small but determined band of men went ahead and formed an association for the purpose of establishing a training school for teachers. They built a one-room school house with a teacher's residence in Gretna, and while they engaged a man at once to do some preparatory work in the school, they looked around for a competent teacher who might assume charge of the training of teachers.

The efforts of this association were noticed by the provincial government which was equally anxious to see the Mennonite schools raised to a higher standard. Observing that the association would be too weak for the undertaking, the government saw a way of supporting them by appointing their teacher, provided he be a man that had received normal training, as inspector of those Mennonite schools which had already, and which might yet, put themselves under government control. Negotiations were commenced with the writer of this article who was then Principal of the Mennonite Seminary at Halstead, Kansas, and resulted in his accepting in 1891 the position of teacher of the Gretna Normal School, and inspector of the Mennonite public schools of Manitoba. This arrangement has, so far, worked very well. To gain time for the inspection of schools without causing the work in the Gretna

Normal to suffer thereby, the teaching days in the latter are shifted so as to make Monday instead of Saturday a holiday.—The number of Mennonite schools under government control was eight in 1891, now it has increased to twenty-two.

The Gretna Normal has not been able to follow any fixed course yet, but it has to adapt its teaching to the needs of the students attending the same at the time. The students may be roughly divided into three classes: those who attend regularly for a number of years with the view of becoming teachers or entering some other profession; those who are already teachers and find time in the fall or in the spring to put in a month or two at school; and those who come in during the winter months and join such of the regular classes as their attainments qualify them for. For the benefit of the second class of students there are arranged two short courses of six weeks each, one in the fall for less advanced teachers and one in June and July for those farther advanced.

After the school had been in operation two years it was found desirable to add a preparatory department to it. Accordingly the building was increased by adding a second story and made to contain two large recitation rooms, a small dormitory and a teacher's dwelling. The preparatory department admits children of the age of six years and any other students below the fourth reader grade. The instruction in both departments is given in German and in English, and equal proficiency in both languages is aimed at. The total attendance of the preparatory department during the past year was 53 and that of the normal department 33.

The promoters of the cause of education have the satisfaction of seeing the fruits of their efforts in the improved condition of the public schools in their midst. Not only are a number of native teachers, who have been benefited by their attendance of the Gretna Normal, doing good work in some of the schools, but also other teachers, mostly graduates of the former Mennonite Seminary at Halstead and of Bethel College at Newton, Kansas, upon hearing of the awakened interest in education in Manitoba have come up here and are doing this cause good service.

There is, of course, much work to be done yet, for hardly one-third of the schools have started on the road of improvement, the rest, all private or church schools, still remain strictly opposed to any innovation or deviation from the old standard. But that place has not been found yet in this world, where persistent efforts in the direction of education have not been crowned with success and where good schools once established have not been universally appreciated. It may take some time yet before this movement will have leavened the whole of the Mennonite settlements of Manitoba, but come that time will. And then it may be safe to predict that the Mennonites of Manitoba will speedily take rank with or outstrip in general intelligence the most advanced Mennonite community in the United States. For, certainly, the educational advantages are such as cannot be found anywhere else on this continent. There is the excellent school system of this province, a few features of which must be enumerated here. Each school receives a legislative grant of $130 per year, or 73 9-17 cents per teaching day. This is supplemented by a municipal grant of $20 per month for each teacher employed, and in order to encourage long terms of school, those which are kept open ten months are allowed to draw their support for twelve months. Thus it happens that school boards find it cheaper to maintain a school for 10 months than for 8 months in the year. Longer school terms mean a better situation of the teacher, and a better situation of the teacher means elevation of the profession. Then, too, intermediate and high schools which, as parts of the regular system, will without question be established in the course of time in the more populous centres of the Mennonite settlements, receive additional grants from the Government. Instruction in the German language is not prohibited in the common schools. The standard of the teachers of this province is higher than for instance in the Western States of the Union. There is an excellent system of inspection and supervision of schools. The only thing left to be desired, from a Mennonite point of view, is that religious instruction might be allowed in the schools. But although the law prohibits this during school hours it is nevertheless imparted in the Mennonite district schools outside of the regular school hours.

Other advantages are: The people live in a district where failure of crops is unknown. They will therefore under God's blessing get to be well to do and to have the means of giving their children a good education. They live in large settlements where the improvement that one

school makes will easily be noticed by another and where a healthful spirit of emulation can be awakened among the different schools. Lastly, the long winter in this northern country affords plenty of leisure to the youth beyond school age to continue their education by private study or by attending a term of school at some higher institution.

With such opportunities, can it fail that the Mennonites of Manitoba will become a people second to none in intelligence and learning?

Mennonite Settlements in Kansas.

BY H. P. KREHBIEL.

In Mennonite history the year 1683 marks an important event. For in that year the stream of Mennonite immigration began to flow to America, the harbor of the oppressed, the promised land of religious freedom. It was but a small stream when it began to flow, thirteen families being its first precious burden. But in the course of the passing years this streamlet has wicened and in ever increasing numbers have the seekers and lovers of peace been pouring into this haven of rest until they are found in more than twenty states of our Union and also in several provinces of Canada.

Compelled by the force of circumstances, the Mennonites have been as wanderers and strangers in the world for over three centuries. Nevertheless they have maintained their identity and preserved their principles. This they have been enabled to accomplish by removing from place to place and country to country, not by individuals or isolated families, but in well organized colonies, as it were in solid phalanxes. Whenever they felt that their principles could not be lived up to under their present government, they simply disposed of all the property they could and then left in a body. Or if it was found that a settlement was becoming too crowded a new one was started under the spiritual care of the parent body. In accordance with this colonizing spirit the settlements in Kansas were formed, they being in part made up from the overflow of churches already settled in America, but chiefly composed from immigrants who were compelled to leave their former countries to escape religious oppression.

Through many years the Mennonites have been scattering in widely diverging streams reaching out through Germany, France, Prussia, Poland, Austria, Russia, and the new world. But now after this great dispersion at last these streams meet again. It is in Kansas where most conspicuously this confluence is effected. Judging from outward appearances scarce would one think that these people have anything in common. For the long continued residence in the various countries of greatly differing climates, customs and peoples, has left its marked effect upon all. But though differing in appearance, in custom, and language, they are thereby not hindered from cordial co-operation. Beneath those varying exteriors lies deeply rooted a likeness in principles and faith before which all other differences fade into insignificance. In the presence of oneness of spirit all outward differences are disregarded. In Christ, the Prince of Peace, the grandfathers were one; under the banner of the same Christ, the grandsons are reunited.

As already intimated, the Mennonite settlements in Kansas divide naturally in two general classes: (*a*). Those which are composed of immigrants from other states of the Union; (*b*). Settlements made by immigrants from foreign countries. The members of class (*a*) are found chiefly in Harvey and McPherson counties. There are four churches located, one each in Halstead, Garden township, Christian, and Moundridge, all of which belong to the General Conference. Their total membership is about 600. These settlements were begun in 1873, the members coming chiefly from the churches in South-eastern Iowa and Summerfield, Illinois, but there are also many from Indiana, Ohio, and other states, and besides there is a sprinkling of foreign immigrants. For their European origin these people trace back to Southern Germany and Switzerland. Their American residence extends over a period of from forty to sixty years. The language and the customs from the old country have in a large measure been retained, and in many instances there still exist warm relationships with those left across the water.

By far the larger number of Mennonites in Kansas belong to the second division. When in 1874 the great wave of emigration from Europe to America was set in motion one of the main points selected as favorable for a new home was Kansas. In the course of a few years several counties of the beautiful rolling prairies were occupied by several thousands of these religious refugees, and under the hand of thrift and economy

and with the favor of Providence, the desert waste was quickly converted into a bounteous garden land.

The newcomers did not settle in one compact body but occupied separate localities with ample elbow room, making allowance for the future spread of the colony. Twelve main settlements were made in this manner, each practically independent of the other, and yet with a brotherly and neighborly good-will and understanding. For the clearer presentation these twelve settlements are here enumerated together with some of the leading statistics. In explanation it may be noted in advance that the names of these colonies (or churches) in most cases apply only to the colony and not to a town or other political divisions.

FROM WESTERN PRUSSIA.

1. *Emmaus, Butler Co.*—This was begun in 1876 with eight families without any special leader, though Rev. Leonhard Suderman was from the beginning in charge of the church organization. The present church membership is 120, while the whole number of persons in the settlement is about two hundred and fifty.

FROM RUSSIA, POLAND AND WESTERN PRUSSIA.

2. *Bruderthal, Marion Co.*—The pioneers of this settlement were Jacob and Peter Funk and Rudolph Riesen. The settlement was begun 1873-4 by about eighteen families. The present church membership is 175. Rev. Wm. J. Ewert is the bishop of this church.

3. *Newton (town), Harvey Co.*—In the spring of 1877 twelve persons began this settlement without any special leader. Present church membership is 188. In the settlement their are 64 families.

FROM RUSSIA.

4. *New Alexanderwohl, Marion and McPherson Counties.*—This settlement was made under the leadership of Rev. Jacob Buller in the fall of 1874. The settlers came from Southern Russia where they had belonged to a colony on the Molotchna river. Originally the colony consisted of about 580 persons, of whom 265 were church members. The present church membership is 725; the total number of persons in the settlement is about 1500.

5. *Hoffnungsau, McPherson Co.*—This settlement likewise belonged to the Molotchna colony in Russia. Its separate establishment was effected under the leadership of Rev. D. Gœddert. The present church membership is about 310.

6. *Bethel, McPherson Co.*—The colony on the Molotchna likewise is mother to this settlement. Rev. Henry Toews was the leader. The colony at first was composed of 90 persons, of whom 35 were church members. The present church membership is 131 and the total number in the settlement 261.

7. *Gnadenberg, Harvey Co.*—The spring of 1875 saw the beginning of this colony under the leadership of Rev. John Schrœder. Originally there were about 200 persons, now the total is about 275, while the church membership is 175.

8. *Hoffnungsfeld, McPherson Co.*—Rev. Jacob Stucky was the leader of this settlement. It was made in 1874. The present church membership is about 125.

9. *Canton (town), McPherson Co.*—Under the leadership of Rev. Andrew Eck this colony was settled in 1874. There were about 650 persons in it at first, but this number has decreased. The present church membership is about 150.

10. *Pawnee Rock (Town), Barton Co*—The settlement was effected in 1875 without any regular leader. The present church membership is about 80. This and Canton (No. 9) formed one colony in Wolhinien, Russia.

11. *Johannesthal, Marion Co.*—Began in 1874 with about 10 families. The present church membership is about 150.

SWISS AND GERMAN SETTLERS.

12. *Elbing (Town) Butler Co.*—No statistics could be secured.

In addition to this list, mention needs also to be made of several smaller church centers which have been formed at various times since the establishment of the larger colonies. These are at Hillsboro, Reno, Pretty Prairie, Ransom and Elbing. Still other centers are in the process of formation. Besides these there are also a few settlements by Old and Amish Mennonites from Pennsylvania and other points of the east. Perhaps the largest of these is located near Newton and is in a prosperous condition.

That such a great number of people suddenly decided to leave the place and home that had grown dear to them will naturally be attributed to an unusual cause. Living in a healthy climate and on lands grown into highly renumerative and comfortable possessions under their frugal enterprise and thrift, it was no easy matter to abandon these advantages at great sacrifice and exchange them for uncertain conditions is a new and untried country, not knowing what trials,

failures and disappointments might await them under the newly adopted sky. Only the unwillingness to surrender something dearer than material possessions or advantages could prove a sufficient inducement for the making of this step. This precious possession which they were so anxious to keep was the adherance to the Christ-given doctrine of *Non-Resistance*. That faithfulness to this doctrine was the only motive which led to the great emigration, is the universal testimony of the emigrants.

When in 1788 the Mennonite immigration to Russia began, the Csarina Catherine promised them eternal freedom from all military service. This promise was confirmed by Paul I. in 1800 in a written grant of privileges from which the following are extracts.

"Clause 1. We confirm the religious freedom which has been promised to them and their descendants, according to which they may live unmolested in conformity with their faith and religious customs. And we further most graciously concede that in court the orally expressed "Yes" or "No" shall be received as valid in place of the oath.

"Clause 6. Our most gracious assurance is given to them, that no one (whether of those Mennonites who are already settled, or of those who shall in the future settle in our domain, nor yet of their children and descendants) shall at any time contrary to their personally expressed wish be pressed into military or civil service."

A somewhat similar promise had been made to the Mennonites of Prussia. But in 1868 Germany abrogated its promises, and in 1872 Russia followed, both countries introducing a universal military service. But to the Mennonites of Russia the privilege was granted for ten years to emigrate without hindrance on the part of the government. When once the new law and its conditions were known there was great commotion among the people thus deprived of priveleges granted for conscience' sake only seventy-five years before. And within the brief period of five years whole colonies left their beloved homes, sailed across the great Atlantic and sought a new home, trusting that the Great Leader would now grant them a permanent place of rest and that here they might ever live as their conscience taught.

That such a mass-imigration would be attended with much hardship and many losses is evident. And these adverse conditions were further aggravated for the settlers in Kansas by the newness of the country. Only a few years before the first railroad had been built through that region, and prior to that time practically nobody lived on the wide expanding prairies. Now when these thousands of immigrants arrived, there were not houses enough in all that country to give them shelter even against the inclemency of the weather. But by the kindness of the railroad company sufficient lumber was furnished for several large sheds for temporary cover until by the native energy of the settlers each one could put up a little home, though ever so small, for his family. Then followed several years of hardship and privation. For from the virgin soil no crop could be grown before at least a year, but in the meanwhile the family must subsist—on what?—in a country where nothing as yet had been produced. But with that hardy endurance born of abstemious habits and ecenomic thrift, even this adversity was overcome, though in many cases needed help was furnished by their American Mennonite brethren. Now after twenty years these colonies are in a prosperous material condition, well housed and well equipped.

Owing to newness, and the lack of facilities, during the first few years but inadequate attention could be given to the education of the growing generation. It was not long, however, before little school houses were dotting the prairies and the important task of educating the young was taken up. Nor has the interest in education ever slackened; on the contrary it has received ever growing attention. Not only are the district schools well managed under efficient teachers for from 4 to 9 months each year, but in addition each colony maintains one or more German summer schools, in which in addition to German branches, instruction is given in the Bible, and in church history, with special attention to Mennonite history, and a general religious training is aimed at. Of such private schools Alexanderwohl settlement alone maintains ten with an equal number of teachers during 3 or 4 months each year. In these summer schools the training which is secured is felt not to be equal to what European schools offered, but the common school education is acknowledged to be superior. Along both these lines, however, constant progress is to be expected through the helpful agencies of the German Teachers' Association and Bethel College.

The first thing to which united attention was given after the families had been housed, was the erection of the meeting house. These places of worship have ever been the great center to which the whole community was drawn, and from which the warning rays of spiritual influence radiated, keeping alive the spiritual zeal and activity. Though the ministers receive little or no assistance, they are able, by dividing up the work with co-pastors, effectively to build up the churches. So, for example, Bruderthal is served by four, Newton by four, Gnadenberg by four, and Alexanderwohl by nine ministers. There has been a rapid development in religious activity. Sunday-schools almost unknown to them in Europe are now maintained in every one of these churches. Annual Sunday-school conventions are regularly held and a growing interest is taken in this work by the younger men and women. Within the last eight years even Young People's Societies have succeeded in making their entrance and have found such favorable reception that several conventions could be held in which a surprising interest manifested itself. This work is still going on, societies being organized in churches heretofore without them. Without doubt these Young People's Societies will prove highly effective means for the greater religious vitalization of the church.

The participation in the common enterprises of the church and conference at large varies greatly in the different churches. But in general a commendable zeal and interest manifests itself. From the statistics above it will be observed that there are three thousand members in these churches. Living within a radius of fifty miles there is excellent opportunity offered for great organized local activity. And this fact is rapidly taken advantage of by the various conferences, conventions, and societies. An institution which is bearing good fruits is the periodical convention of ministers, in which the spiritual welfare of the church is made the special subject. But beyond these local interests the activity extends into the larger work of the General Conference. Contributions to the mission work are growing more liberal; while the churches have supplied the greater number of our mission workers. In all the churches the *Bundes Bote* and, to a less extent on account of the language, the *Mennonite* are read.

In conclusion it may be said that the future seems to promise well for these churches. From nearly all of them comes the word that their young people with rare exception unite with the church, and that there is not only no decline in religious life in the new home, but that in most cases an advance in activity and zeal is noticeable.

Menno on Baptism.

Christ after his resurrection commanded his apostles, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world, Amen." Matt. 28: 19, 20. Here we have the Lord's command concerning baptism, when and how, after the ordinance of God, it shall be administered and received; namely, that the Gospel must first be preached, and then those baptized who believe therein, as Christ says, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not, shall be damned," Mark 16: 15. Thus has the Lord commanded and ordered; therefore let no other be taught, or practiced forever. The word of God abideth forever.

Young children are without understanding and cannot be taught, therefore, baptism cannot be administered to them without perverting the ordinance of the Lord; misusing his exalted name, and doing violence to his holy word. In the New Testament there are no ordinances enjoined upon infants, for it treats, both in doctrines and sacraments, with those who have ears to hear, and hearts to understand, Matt. 13: 16. Even as Christ commanded, so the holy apostles also taught and practiced, as may be plainly perceived in many parts of the New Testament. Thus Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2: 38. Again, Philip said to the eunuch, "If thou believest with all thine heart, thou mayest," Acts 8: 37. Here faith did not follow baptism, but baptism followed faith, Mark 16: 16.

I am a missionary, heart and soul. God had only one Son and He was a missionary.—*David Livingstone.*

John H. Oberholtzer.

The subject of this sketch was one of those men who by the force of their character and personal activity form centres of history. Around the name of John Oberholtzer centre a number of important chapters in the history of the Mennonite church of Pennsylvania and of this country. During almost half a century of active work in the Gospel ministry he was a leader in various movements for the advancement of the cause of Christ and the church.

Born near Clayton, Berks county, Pa., on January 10, 1809, and having in his younger years made good use of such meager opportunities to acquire an education as the times and circumstances afforded him, passing at the age of 17 from pupil to teacher, and again acquiring superior knowledge and skill at the trade of locksmith, then alternately teaching and working at this trade for a number of years, he was in the prime of life, when in 1842 the church of which he had early become an active member, called him to the office of minister, and five years later, at the death of Bishop Samuel Musselman, to the office of Bishop of the Swamp diocese. Recognizing in the call of his church the call of the Lord, he from that time on devoted his life to the work of the Gospel ministry and the interests of his church, reserving only so much of his time and energies as the prevalent practice of the church, viz., to give the minister little or no material support, made it necessary in order to keep himself and his family from want. In this self-sacrificing spirit he lived and labored for the upbuilding of Christ's Kingdom.

One of the first advance steps taken by the young minister in his work was the institution of systematic instruction in God's word given to the young people in his charge. Out of these catechetical classes, held on Sunday afternoons, grew afterwards the first Mennonite Sunday-schools which, be it remembered, were also among the first schools established in this section of the country. In this connection may be mentioned the publication of the first American edition of a catechism which has since been in general use in our churches. A copy of the work providentially fell into the hands of the young minister, coming to him indirectly from some Canada brethren. Finding in it the supply of a need which he had felt in his instruction, he at once set about to arrange for its re-publication in this country.

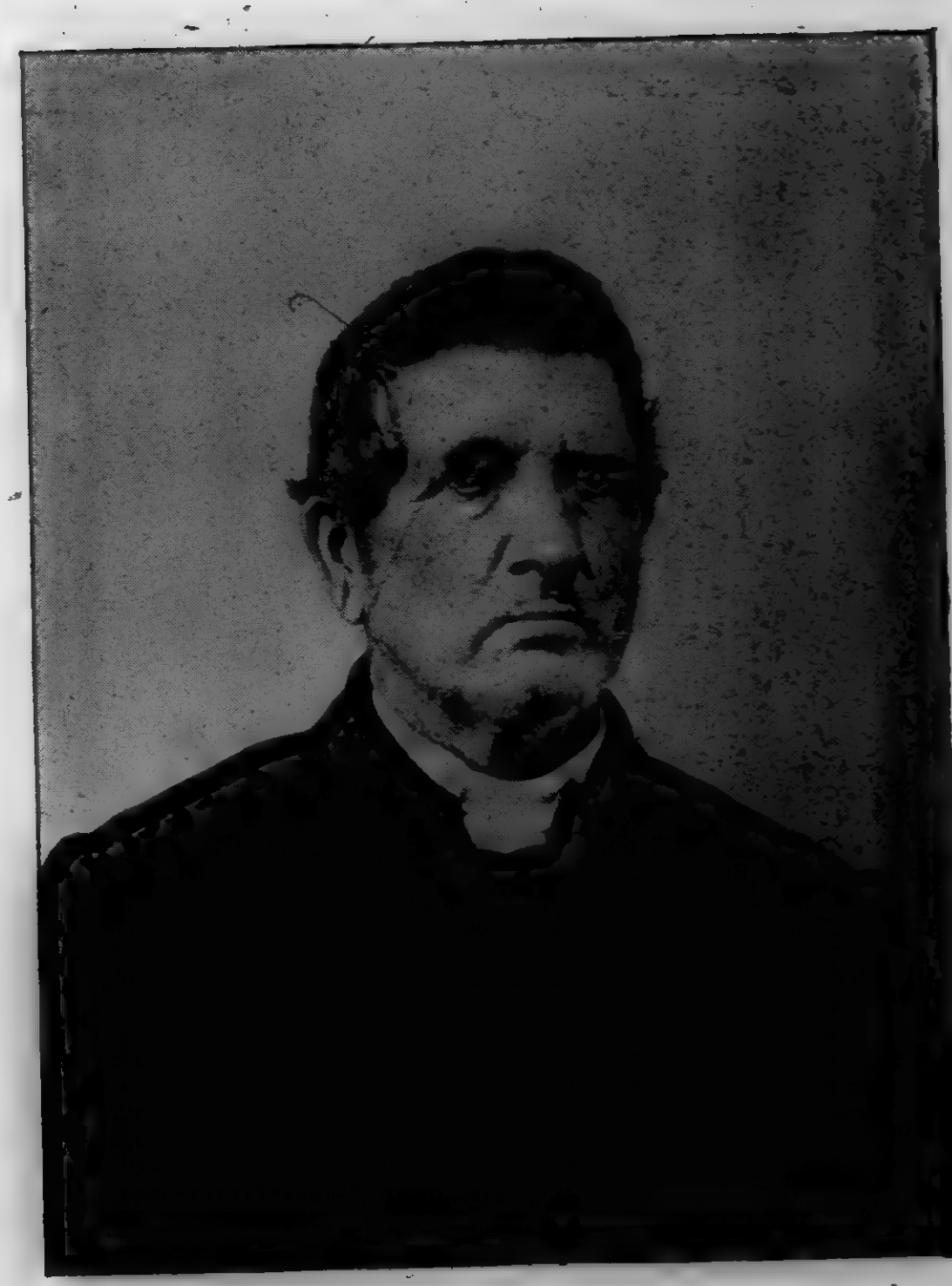
Another movement in advance, in which he led, was the establishment of a church paper. He early saw the wisdom of making the press an ally of the pulpit in the advancement of the work of the church. With his own hard-earned means he established a printing office and in August 1852 started the publication of the *Religiæse Botschfter*, the first Mennonite church paper ever printed. He continued its publication for a number of years to the benefit of the church, but to his own pecuniary loss. Later through his instrumentality the Mennonite Printing Union was organized which assumed the financial responsibility of the publication, Mr. Oberholtzer continuing as editor until the close of 1866.

In the same year in which he was made Bishop of his charge, he with a number of other ministers and deacons organized our Eastern District Conference, and for many years he was a leading spirit in the deliberations of that body. Through his paper he came into communication with Mennonites in the west and he was an early advocate of the formation of a *general* Mennonite conference. It was no doubt greatly due to his efforts and influence that in 1861 such an organization was effected under the name The Mennonite General Conference of North America. For a number of years he served as president of this body and to the close of his life it was a source of rejoicing to him to watch the growth of the tree in the planting of which he had been thus humbly instrumental.

In the matter of a higher Christian education under the auspices of the church, he was also one of the prime movers. To the establishing and successful continuance of the Seminary at Wadsworth, Ohio, he with others devoted years of anxious thought and much earnest labor.

The cause of heathen missions, a work so long neglected by the Mennonite church, likewise claimed and received his earnest advocacy. When the General Conference decided to take up this work, Mr. Oberholtzer was chosen as one of the original members of the Mission Board, and in this capacity he helped to establish our mission work among the Indians.

Though he attained the advanced age of 86 years, father Oberholtzer remained young in spirit to the last. His interest in the church and her various lines of work never abated. To a marked degree he possessed the rare gift of appreciating and rejoicing in the work done by others. In strong and delightful contrast with



John H. Oberholtzer.

Born January 10, 1809. Died February 15, 1895.

so many of his age who are always lamenting that things are no more as they were in the good old days when they were young, he rejoiced to see those who followed him standing on the vantage ground gained through the labors in which he had had a share, and carrying on the work to further heights of success. He always had a word of encouragement for the young soldier just entering the ranks, and in particular for those who were called to take the lead in the onward march. Shortly before his death the ministers of the Eastern conference met at the house of his niece, Mrs. William Landis, in Centre Valley, where he had his home. It was on the occasion of a ministerial conference. Father Oberholtzer had expressed the wish that he might once more see his ministering brethren together. In his conversation he still manifested a deep interest in the cause of Christ among us. He felt however that his work was done and it seemed a great satisfaction to him to have the opportunity thus once more to commit the charge of the work unto others.

Just ten days later, Feb. 15, 1895, he quietly and peacefully breathed his last and was taken to his eternal reward. Thus lived, and worked, and died one of God's noblest servants. He is gone, but his works do follow him. The waves of blessing started by the impulse of his life will not be lost till they strike the shores of eternity. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Benjamin Eicher

Benjamin Eicher was born in the Province of Alsace, Germany, (then a French Province) March 10, 1832. His father, John Eicher, was a native of Alsace, and his mother, Margeret Conrad Eicher, a native of Switzerland. His early education was in French, and his schooling ended prior to his fourteenth year. In 1849, then a young men of seventeen, he migrated to America, and located in Wayne county, Ohio. He had borrowed $40 to pay for his passage; but once in America, he soon returned the money. He attended English school in Ohio thirty-three days. In 1853, he removed to Washington county, Iowa, near Noble, where he resided the rest of his lifetime. In December, 1855, he married Miss Lydia Sommer of Washington county, Iowa. Their union was blessed with thirteen children, nine sons, and four daughters, eleven of whom are still living.

On arriving in Iowa, Bro. Eicher bought seventy acres of land, and engaged in farming, threshing and similar pursuits for some years. Both before and after marriage he also engaged in school teaching, and taught, altogether, about fifteen years. At one time, probably at the beginning of his teaching career, he received $7 per month. His interest in education never abated, and a part of his most signal service to his fellow citizens was performed in behalf of the Public Schools of the County. As a result of his efforts, the schools of the township in which he resided became the foremost in the County, in respect to improvement and educational standing. At one time Bro. Eicher was urged to become Superintendent of the Schools of his County, but he declined the office.

In the fall of 1862, he was ordained a preacher in the Amish Congregation, and several years thereafter a bishop. The Amish congregations at that time still worshipped in the homes of their various members. In 1868, the church building, from the pulpit of which Bro. Eicher fearlessly preached the Gospel for twenty-five years, was erected. In 1874 the congregation became independent of the Amish conference. From this date to the year 1879 he was assisted in his ministerial duties by the late Christian Bechler. From 1879 to the close of his life, a period of fourteen years, he was the able and enthusiastic leader of his spiritual flock. The membership of his congregation, at the beginning of this period, amounted to about fifty. At his death, it had increased to about one hundred and twenty.

For eighteen years the congregation stood aloof from all formal connection with sister churches. During this period the value of co-operation and mutual support in church and especially evangelistic work often occurred to the far-seeing mind of Bro. Eicher, as well as to his people. Accordingly, the congregation applied for admission into the Mennonite Conference on the occasion of the fall session of the Middle District Conference, at Pulaski, Iowa, in 1892, and was received both into the District, and a year later, into the General Conference of the Mennonite Church at the session of the latter in Bluffton, Ohio. Bro. Eicher was immediately taken into the full confidence of his Mennonite brethren, and a fitting recognition of his ability was

expressed in his appointment by Conference as a member of the Board of Foreign Missions.

He was not long permitted to enjoy the fruits of the wise step he had taken in identifying himself and his congregation with the work of the Mennonite Church. In November, 1893, scarcely a month after his return from conference, he was stricken with heart failure while on a visit to his son Joseph, at Richland, Iowa. For seventeen days he suffered great agony. During the illness he exhibited a noble Christian patience and resignation, and awaited his end with composure. He said to his wife just before dying, "You should not feel sad. I feel as though I was in God's school and that I am just going to be promoted to a higher department." With this sustaining hope he passed away on the morning of December 7, 1893, at the age of sixty-one years, eight months, and twenty-seven days.

Thus far we have considered merely the bare, leading facts of his life. It remains to speak of the man as preacher, pastor, citizen and Christian. It is difficult to say in which of these four capacities he excelled. His impression was felt in all. One quality Bro. Eicher possessed in a marked degree—strong individuality, in other words, personal magnetism. This characterized everything he said or did. There was behind all his acts and utterances, great or small, an intense earnestness, a force of conviction, a moral courage, and an inflexible will—and all gave distinct character to the man.

His sermons showed great research, and in public speaking of any kind, he never indulged in humor or in flippant suggestions. He very rarely expressed himself by the use of comparisons or illustrations, but always expressed himself by a simple declaration of the facts he desired to transmit to his hearers. And with this logical and unpainted manner of public expression, he always commanded the closest attention of his audience.

As a pastor, or in more fitting terms, a spiritual adviser, he was eminently distinguished. He was to be found at every sick-bed, and his cheering and stimulating presence did not a little allay the physical and mental pangs of disease. He was somewhat versed in medical lore, and he frequently dispensed healing to both body and soul. Not alone in his own church families were his ministrations in demand, but as well among those of every class and creed. But his usefulness was not limited to his services in the sick-chamber. He was much sought after as a business adviser. His congregation was largely composed of his Swiss-Alsace countrymen. To them he would interpret the laws of the State and Country. Many of his countrymen who came to America in after years, he would start in business, lending them money, and, in other ways, helping them to secure a financial footing and a comfortable living. His kindness and liberality in this respect was unbounded. He had the German perseverance, and might have acquired a fortune for himself; but it can be said of him that he remained poor in this world's goods that others might be rich.

It has been said of him, "His religion was, helping others." His life was replete with generous-hearted deeds, and a more active life than he lived it would be difficult to conceive.

As a citizen he was no less active. His activity in behalf of the public schools has already been indicated. But his efforts did not end there. He took a keen interest in political issues. The popularity of the man as preacher and public adviser, aided in his being proposed, on several occasions, as candidate for important elective positions. In 1890 his name was before the Democratic Convention held at Keokuk, Iowa, as a candidate for Congress, but by his express directions to his friends, it was withdrawn, otherwise he would have been nominated and elected.

Although his doctrines on the pulpit might often have been unacceptable to his hearers, there was never a doubt as to the sincerity of his convictions, and his resolution to stand by them, though they led him through fiery trials.

His intellectual vigor was surprising. His mind was keen and penetrating, comprehensive and receptive. His grasp of a subject was ready and firm. His views and ideas on all subjects were pronounced, but he respected the opinions of others, however widely they diverged from his own. He was all his lifetime an ardent and voracious student, and he kept pace with the progress of scientific and religious thought. He was especially interested in the Chicago Parliament of Religions, the discussions and transactions of which suited well the cast of his mind, and the trend of his thought. It was partly the force of his intellect that caught and held the attention of his hearers.

He has left an abiding influence upon his community. His memory is one the world will not willingly let die.

Benjamin Eicher.

Born March 10, 1832. Died December 7, 1893.

Carl Justus van der Smissen

born July 14, 1811, on a farm near Altona in Holstein not far from the place where Menno Symons had died, was a member of a Dutch family which had come from Holland about 1622 in a time of persecution.

Sitting at the feet of his pious mother he learned, while yet in his infancy, to know and love the dear Savior and had his mind stored with facts from Bible history. His first school instruction he got together with some older boys from a Christian private teacher, and from his own father. At the age of 12 to 14, he attended for two years the excellent high school at Ratzeburg. Having returned home to his parents, then living at Friedrichstadt where his father was pastor of the Mennonite congregation, he attended the latter's religious instruction and received baptism at his hands in 1826.

A worthy pastor in the neighborhood gave him his first instruction in the ancient languages. Afterwards his father having a call to Danzig, the family moved to that city. In Hamburg he learned bookbinding continuing there till in 1832, he went again to Danzig and further to Petersburg where he had a blessed time in the midst of Gossner's friends.

Returning again to Danzig he was troubled with seriously sore eyes, a great hindrance to him in his business. Medical advice to seek relief in a mountainous country induced him to go to Lauban in Silesia. There he suffered a great deal from a painful treatment of several months without any success. The next winter he went to Westphalia on a visit to his mother's relations; and here his eyes were cured in a few weeks by means of some homœopathic medicine given him by one of his cousins, a very eminent physician.

About this time he became assured of its being God's will for him to accept the offer of a childless uncle, Gilbert van der Smissen, to assume the expenses of his studies if he wished to devote himself to the ministry of the Gospel. The uncle wrote to the missionary board at Basle asking permission for his nephew to enter as student at the mission house. This being gladly accorded, Carl Justus went to Basle in 1834. Inspector Blumhardt welcomed him very heartily telling him that with thanks to God he recognized in the coming of a Mennonite, especially a van der Smissen, an answer to many prayers he had sent up to the Throne of Grace, since some time before in time of utmost need he had received from Mennonites by the hands of one van der Smissen by name, a gift which enabled them to continue the young mission work with new courage.

At this institution, with Christoph Blumhart, later in Bad Boll, Oehler of Tuebingen, and other excellent men as teachers, and afterwards at Erlangen under the influence of Professors like Krafft, Raumer, and others, he spent blessed years, made pleasant too by the company of some dear Christian friends like the late Professor Thiersch, at first also our dear Brother U. Hege in Baden.

Having finished his studies, he was chosen by the Mennonite congregation in Friedrichstadt for their pastor. On the 15th of October, 1837, he was ordained by his father at Neustadt Gœdens. In December he was married to Sara Cornelia van der Smissen, and on January 6, 1838, he entered upon his ministry in Friedrichstadt. Thirty years and a half were spent in faithful labor under various circumstances including the wartimes of 1848—1851. During this time eight children were born, four of whom died in infancy. Among the pastoral acts was the ordination in 1845 of the young paztor, B. C. Roosen who became one of his dearest friends.

In the year 1868 in obedience tc the Lord's will, he accepted a call from America, and with his wife and two youngest daughters, leaving behind all that was near and dear to them on earth, even the oldest daughter with her family and the only son who had yet to finish his studies, he came to this country. After a good journey across the sea and some weeks of visiting and preaching in Pennsylvania he arrived with his family at Wadsworth, Ohio, at the close of the year.

Regarding the ten years and three months spent there as Principal of the Mennonite Seminary, it may be allowed to use his own words (in translation): "The history of the school is well-known and needs not to be related, but this may safely be affirmed,—Eternity will reveal much that now is dark to our eyes, and then will be seen in clear light the fruits wrought at that school and its influence on a part, at least, of the Mennonites of America. And it may also be said that the family here enjoyed many glad and blessed hours." Thus he dictated, in his last painful illness, to his son, who had come to America in 1874 and in the summer of 1890 while moving from Pennsylvania (his field of labor

during nine years) to Summerfield, Ill., was, with his family, permitted by a gracious divine providence, to spend the month of May in Hayesville, Ohio, by the side of his sick and dying father.

At Hayesville the Lord had granted his aged servant for his last eleven years with his wife and youngest daughter (the older daughter having married in 1878), a home so pleasant that he to the last moment was full of gratitude for it. Loving and beloved he cheerfully was active, almost until his departure, as pastor of the Salem congregation in Ashland county and as member of the Mennonite Mission Board.

The above-mentioned anto-biographical sketch (dictated to his son), he closed with the confession: "Lord, I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant;" and the prayer,—"My God, I beseech thee let it be well with my end by the blood of Christ." So with wonderful patience, even cheerfulness, he submitted to all his sufferings, caused by a combination of disease of the liver, cancer, and dropsy, till on the 29th of May, 1890, he met the last call of the Lord with a radiant countenance looking upward, his last words being: "Yes, my Savior, my dear, dear Savior!"

SARA V. D. SMISSEN.

Death of Prominent Ministers in Virginia.

In the space of less than four months the Mennonite congregations in Virginia lost through death two of their oldest and most prominent ministers, D. S. Heatwole and Samuel Coffman. The former died on May 10, 1894, near Dale Enterprise, at the age of 69 years, 3 months, and 1 day; the latter on August 28th, at Harrisonburg, at the age of 72 years, 2 months, and 29 days. A local paper contained the following reference to the life and work of Bro. Heatwole:

"During the period of his long and eventful life his name has been closely identified with the interests of the Mennonite church and for more than thirty years he has rendered faithful service as one of her ministers. As an expounder of the Scriptures and a wise and discreet counsellor on all the principles of his church, he has had few equals. His ministerial labors being confined mainly to the congregations of Virginia and West Virginia, he will long be remembered in these sections for the deep, heart-penetrating conviction that followed the hearing of his sermons."

Samuel Coffman was born in Greenbrier county, now in West Virginia, but in the year 1847 he removed to Rockingham county, Virginia, where he identified himself with the Mennonite church near Harrisonburg, in which he was afterwards chosen as minister, and in 1861 elected to the office of Bishop of Middle District of Virginia. In this capacity he served faithfully to the end of his life, and he always had a keen sense of the responsibilities resting upon him by virtue of his position. When during his last illness he was visited by his ministering brethren he admonished them to faithfulness in their ministry and especially to stand by the brother who should bear the responsibility of caring for the flock as bishop. In conversation concerning the plan of salvation, he emphasized what he had so often taught in the course of his ministry, viz., "All must come to Christ: there is salvation alone by faith in Him." Concerning his own hope he said,—"My only hope is in Christ: all that I have to justify me before God is what Christ has done for me." In reference to his death a brother in his charge writes:

"The church has sustained a great loss by the death of our brother, yet we mourn not as those who have no hope. We feel assured he is now enjoying his blessed rest in the church triumphant. We are assured also that if the congregation faithfully looks to God for His blessing, He will enable our younger Bishop brother to fill nobly—to the Glory of God and the prosperity of the church—the place so long occupied by our beloved departed brother."

At the meeting of the Eastern Conference in May, 1895, the Home Mission and Church Extension committee reported the completion of the church in Pottstown, at a cost of a little over $1800. The report was accepted and the property has been transferred by deed to conference. The work here is making encouraging progress. A Sunday-school organized in the Spring could report at the convention in August a steady growth from 24 to 116 members, and later reports show a further growth. The preaching services are also well attended. A permanent organization of the congregation will soon be formed.

Carl Justus van der Smissen.

Born July 14, 1811. Died May 29, 1890.

The Mennonite Church and Congregation of Schwenksville, Pa.

About a century ago, the Mennonites living in the northwestern section of Montgomery county, Pennsylvania, worshiped in a house built for worship and school at the same time. This was known at Herstein's school-house. Services were held every four weeks by the ministers from Skippack and Germantown. About the same time, or a little later, services were also held in a school house standing in the cemetery where Keely's church now stands, near Schwenksville, the Mennonites taking turns with the Lutherans and Reformed, each having services every four weeks, until for some reason or other the Mennonites were "smoked out" by some one putting wet tow in the stove-pipe on a cold Sunday

morning. Arrangements were immediately made by the members worshipping at both these places to erect for themselves a house of worship. Accordingly, in 1818, a stone meeting-house was erected on a piece of ground donated to the congregation by Andrew Ziegler. The congregation was a branch of the Skippack congregation and was served by the ministers of the Franconia Conference until October 28, 1847, when an organization was effected with 30 members. On December 3 of the same year Moses Gottshall was ordained their first minister. In 1851 a brick meeting-house took the place of the old stone structure. The congregation, under the pastorate of Moses Gottshall, who was an able speaker and a kind shepherd, grew to a healthy congregation. The whole of his ministry was spent in this congregation. He died October 26, 1888, after a successful ministry of 41 years. His assistants had been S. H. Longaker, elected 1868; N. B. Grubb, elected 1872; and his son, the present pastor, elected in 1884. In 1894, early in the Spring, the old brick meeting-house was razed to the ground and the congregation, realizing the fact that the church ought to be brought to the people, erected a new house of worship in the town, on a lot donated by Mrs. Mary Geiger, of Philadelphia. This house, shown in the engraving above, was dedicated to the worship of God on November 18, 1894. The new church is a two-story structure with a pulpit recess. The first story is of granite and the second story of brick. The lower story contains the Sunday-school room, two heaters, and a wood and coal room under the vestibule. It is so arranged that one can enter the upper story from the outside. The main audience room has a seating capacity of about 500, and the whole building is a model of neatness and comfort, costing without the lot about $5300. W. S. GOTTSHALL, Pastor.

The Word of God in Cheyenne.

Missionary R. Petter has published a Cheyenne Reading Book, the first attempt ever made to put the language of the Cheyenne Indians into print. In his introduction, Bro. Petter says: "The purpose of this first printing in Cheyenne is to help our Cheyenne Indians to read the Bible in their own language." In accordance with this purpose the book brings in translation various portions of the Bible, viz.,—John 3: 16; Psalm 103 several verses; Matt. 11: 28; Matt. 6: 9–13; Isa. 55: 6–9; Psalm 1; Gen. 1: 1–29; 2: 1–3, 15, 18–25; 3: 1–15; Dent. 28: 1–35, 58–67; Ex. 20: 1–17; Matt. 5: 1–12; 6: 24–34; 7: 1–28; Luke 15: 3–7, 11–32; Matt. 13: 1–30, 36–43; 25: 1–13, 31–46; 18: 1–16; and Ps. 34: 1–22. These translations were made with the help of Harvey Whiteshield, an educated Cheyenne Indian, now teacher of the Cantonment Mission School, and before printing had been tested for two years with the old Indians and been always understood. The first part of the book contains an explanation of the characters and sounds with a series of graded reading lessons.

At the great international Christian Endeavor Convention held in Boston in July, the Mennonite societies of Philadelphia, Pa., Bally, Pa., and Berne, Indiana, were represented by several delegates from each. There were also Mennonite delegates of other societies from Schwenksville, Pa., Green Lane, Pa., New York, and Kansas City.

Brevities.

In the Eastern and Middle conferences steps have been taken looking toward assisting young men in preparing for work in the ministry.

Harvey G. Allebach, who had been called as evangelist by the Eastern Conference, removed to the Middle district in answer to a call from the congregation at Noble, Iowa, where he is now laboring as pastor in the place of Benj. Eicher, deceased.

A new work on the history of our denomination has been published by Pastor C. H. A. van der Smissen, of Summerfield, Ill. It is a valuable contribution to the literature of our church. It contains likewise a summary of the articles of faith with copious Bible references.

Heinrich Dirks, the first Mennonite missionary to Sumatra in the East Indies, spent several months in this country visiting a number of the churches and our Mission stations.

Harvey M. Clymer and Silas Grubb have been called as evangelists by the Eastern Conference. Both are pursuing studies at Temple College in Philadelphia. Henry S. Borneman, a member of the Philadelphia congregation, is one of the instructors in this institution.

The Schwenkfelders, a body of Christians closely allied to the Mennonites in doctrine and church polity, have a flourishing institution of learning, Perkiomen Seminary, at Pennsburg, Pa. The erection of a large new building was begun in August which when completed will more than treble the capacity for accommodating students. Among the students are quite a number of Mennonite young people. On September 24, 1895, the Schwenkfelder Society celebrated the 161st anniversary of the arrival of their forefathers in this country.

A German teachers, convention with a regular course of instruction and lectures was held in Bethel College, Newton, Kansas, and was attended by a quite a number of the teachers in the congregational schools of that section.

The congregation at Canton, Ohio, changed pastors, having elected H. P. Krehbiel in place of N. S. Hirschy, resigned. Both these young men are doing this patoral work, the latter at Wadsworth, while at the same time pursuing studies at Oberlin College, Oberlin, Ohio. The former is also preparing a history of the General Conference, which promises to be a work of great interest.

Bethel College began its third school year on September 4, 1895. During the summer a Ladies' Cottage was erected for the accommodation of students. The principal, C. H. Wedel and his able corps of assistants are doing good work and the school in its different courses, both German and English, offers advantages to students not found everywhere. And the increasing number of students shows that these advantages are being appreciated.

The Mennonite Book Concern, the publishing house of the General Conference, has removed its bookbindery to Ft. Wayne, where with increased facilities the work is assuming larger proportions. Business manager Welty is pushing the work with success.

Among the new publications issued by our publishing house during the year are an English Church Hymnal, entitled *Many Voices*, and a German Sunday-school hymn book entitled *Die Perle*. Both these are excellent collections both in words and music, well adapted for use in our congregations and schools. Full information can be had by addressing, The Mennonite Book Concern, Berne, Indiana.

The Mennonite.

An eight-page monthly paper publisheded by the Eastern Conference. It keeps its readers well informed on points of interest in the work of the different congregations, conferences and mission-fields of our church and in Christian progress throughout the world. In its general articles, both contributed and selected, it aims to bring such reading as shall be helpful to the believer in his spiritual growth and to the indifferent and unbelieving in bringing them to a living faith in Christ. The subscription price is 50 cents a year. Orders should be addressed to A. B. Shelly, Milford Square, Bucks county, Pa. Sample copies sent free on application.

Ministers Of The Mennonite Church

IN AMERICA.

A

Abraham John, Bradshaw, Neb.
Ackerman J., Gridley, Ill.
Adrian Heinrich, Parker, S. D.
Aeby Jacob, Ransom, Kan.
Aeschleman P.R., Colfax, Washington.
Albrecht John, Flanagan, Ill.
Albrecht Henry B., ————, Ill.
Allebach Harvey G., Noble, Iowa.
Allebach Christian, Kulpsville, Pa.
Allebach John, Sellersville, Pa.
Amstutz D. C., Marshallville, Ohio.
Augsburger Noah, Hopedale, Ill.
Augsburger C., Linn Grove, Ill.
Augsburger D. D., Aurora, Neb.
Augsburger John, Overpeck, Ohio.
Augsburger Joseph, Overpeck, Ohio.
Augsburger Aaron, Gibson City, Ill.
Augsburger Christian, Vera Cruz, Ind.
Auker William, Millerstown, Pa.

B

Baer J. B., Bluffton, Ohio.
Baer Henry, Hagerstown, Md.
Baer Adam, Hagerstown, Md.
Baerg Peter, Steinback, Man.
Baerg Peter, Hochstadt, Man.
Barg John, Marion, Kan.
Baechler Christian, Zurich, Ont.
Bachman Joseph, Metamora, Ill.
Baltzer P., Fahrland, Kan.
Baltzer J. J., Mt. Lake, Minn.
Baltzer P., Moundridge, Kan.
Bashore A., Juniati Co., Pa.
Basinger Peter, Calla, Ohio.
Banman H., Lehigh, Kan.
Baumgartner S., Halstead, Kan.
Beachey Daniel, Aurora, W. Virginia.
Beachy Manassa, Elklick, Pa.
Beachy C. K., Belleville, Pa.
Beachy Christian, Elklick, Pa.
Beachy Moses, Farmerstown, Ohio.
Beachy Noah, Walnut Creek, Ohio.
Beachy Peter, Baltic, Ohio.
Beachy David, Berlin, Ohio.
Beachy Joel J., Grantsville, Md.
Beachy Daniel, Arthur, Ill.
Bean Amos K., Ironbridge, Pa.
Bearss Gilbert, Sherkston, Ont.
Becker John, Mt. Lake, Minn.
Becker Peter, Marion Junction, S. D.
Becker Benjamin, Parker, S. D.
Bechler S., Fairburry, Ill.
Bechler Joseph, Fisher, Ill.
Beery C. C., Caledonia, Mich.
Beery Henry, Easton, Ohio.
Beery Solomon, Dayton, Va.
Berk Henry, Marion Junction, S. D.
Berkey William, Richfield, Pa.
Bergen Abraham, Gretna, Man.
Bergen Isaac, Gretna, Man.
Bender D. H., Tub, Pa.
Bender Jacob, Tavistock, Ont.
Bender Jacob M., Tavistock, Ont.
Beidler John, Shelly, Pa.
Beiler David, Ronks, Pa.
Birky J. H., Lund, Kan.
Birky I. C., Lund, Kan.
Birky John, Hopedale, Ill.
Bowers Jacob, Winchester, Va.
Bower Henry, Harleysville, Pa.
Bowman Samuel, Berlin, Ont.
Bowman Tobias, St. Agatha, Ont.
Bowman Moses C., Manheim, Ont.
Bowman Moses, Manheim, Ont.
Boshart Joseph, Baden, Ont.
Borntrager J. J., Hartford, Kan.
Borntrager J. D., Haven, Kan.
Borntrager Manasses J., Shrock, Ind.
Borntrager Joseph, Middlebury, Iowa.
Borntrager J. E., Shipshewana, Ind.
Borntrager Eli E., Shipshewana, Ind.
Blough Levi A., Davidsville, Pa.
Blauch Jonas, Johnstown, Pa.
Blauch H. H., Tub, Pa.
Bleily Jacob, ————, ——.
Blosser John, New Stark, Ohio.
Brunk George, Broadway, Va.
Brnnk Christian, Winchester, Va.
Brunk Daniel S., Elida, Ohio.
Brenneman N., Pickerington, Ohio.
Brenneman Moses, Elida, Ohio.
Brenneman J. M., Elida, Ohio.
Brenneman Peter J., Kalona, Iowa.
Brenneman C. B., Elida, Ohio.
Brenneman A. H., Orrville, Ohio.
Brenneman Adam B., Lancaster, Pa.
Bricker Henry, Chambersburg, Pa.
Brubaker Tobias, Rawlinsville, Pa.
Brubaker Abraham, Strassburg, Pa.
Brubaker Jacob N., Mt. Joy, Pa.
Brubaker John L., Leonard, Ohio.
Brubaker John K., Roherstown, Pa.
Buckwalter David, Leacock, Pa.
Buckwalter Ira J., ————, ——.
Brundage Daniel, Warkarusa, Ind.
Buercky Joseph, Tiskilwa, Ill.
Buerky Jacob D., Wisner, Neb.
Buhler Abraham, Mt. Lake, Minn.
Burkholder David, Nappanee, Ind.
Burkholder Abrm. B., Harrisonburg, Va
Burkholder Abraham, Newville, Pa.
Burkholder C. R., Newville, Pa.
Burkholder John, East Lewiston, Ohio.
Burkholder Daniel, Warkarusa, Ind.
Buller J., Newton, Kansas.
Bucher John, Rawlinsville, Pa.
Burkhart Isaac, Pandora, Ohio.
Byler Rudolph, New Wilmington, Pa.
Byler Noah, East Brook, Pa.
Byler Joseph, New Castle, Pa.
Byler Joseph H., Belleville, Pa.
Byler Jonas, New Wilmington, Pa.
Byler Christian, Pulaski, Pa.
Byler Jacob, Mipdlefield, Ohio.
Byler Daniel, Middlefield, Ohio.

C

Christophel Jacob, South West, Ind.
Christner Peter, Eugene, Oregon.
Clemmer Josiah, Souderton, Pa.
Claassen D. D., Hillsboro, Kan.
Claassen C., Whitewater, Kan.
Clymer H. M., Line Lexington, Pa.
Coffman John S., Elkhart, Ind.
Coblentz Moses J., Sugar Creek, Ohio.
Cooprider Matthias, Groveland, Kan.
Cornelson Abraham, Hochstadt, Man.
Cornelson Abraham, Durham, Kan.
Cressman Amos, Hew Hamburg, Ont.
Cressman Menno, New Hamburg, Ont.
Cripe Amos S., Emma, Ind.
Coyle James, Fairfield Centre, Ind.

D

Deffenbach Chr., Masontown, Pa.
Detweiler Samuel, Telford, Pa.
Detweiler Henry, Blake, Ont.
Detweiler Joseph, Huntsville, Ohio.
Detweiler Abraham, Brutus, Mich.
Detweiler C., Brutus, Mich.
Diener D. A., Canton, Kan.
Diller Benjamin, Bluffton, Ohio.
Derksen Henry, Chortitz, Man.
Derksen Abraham, Gretna, Man.
Dirksen Henry, Chortitz, Man.
Driver D. F., Versailles, Mo.
Driver John C., Versailles, Mo.
Dueck Frantz, Gretna, Man.
Dueck Jacob, Hochstadt, Man.
Dueck Abraham Hochstadt, Man.
Dueck David, Winkler, Man.
Durr J. W., Woodside, Pa.
Dyck David, Morden, Man.

E

Ebersole Abraham, Clear Spring, Md.
Ebersole Levi, Mayton, Pa.
Ebersole John, Colebrook, Pa.
Ebersole Peter, Bainbridge, Pa.
Ebersole Abraham, Clear Spring, Pa.
Eby Isaac, Buyerstown, Pa.
Ediger Franz, Buhler, Kan.
Egle C. R., Flanagan, Ill.
Egle John, sr., Minier, Ill.
Egle Joseph, Minier, Ill.
Egly Joseph, Geneva, Ind.
Egly Christian, Geneva, Ind.
Ehst John, Clayton, Pa.
Ehrlich Jacob, Marion, Kan.
Engle Peter, Washington, Ill.
Enns John, Morris, Manitoba.
Erb Tillman M., Hesston, Kan.
Erb Moses, Berlin, Ontario.
Erb John, Harrisburg, Pa.
Enns Johon, Hampton, Neb.
Enns Jacob, Morris, Man.
Epp John, Henderson, Neb.
Epp Heinrich H., Henderson, Neb.
Epp Cornelius, Rosthern, Sask.
Epp Gerhard, Rosthern, Sask.
Esh Daniel, Ronks, Pa.
Ewert Cornelius, Loretta, S. Dakota.
Ewert H. H., Gretna, Man.
Ewert W. J., Hillsboro, Kan.
Ewert E. J., Loretta, S. Dakota.
Ewert A. D., Bingham Lake, Minn.
Ewert Benjamin, Gretna, Man.

F

Fast Henry, sr., Mountain Lake, Minn.
Fast Henry, Jr., Mountain Lake, Minn.
Fast Gerhard, Mountain Lake, Minn.
Fisher Benjamin, Ronks, Pa.
Forry Theodore B., Tilden, Pa.
Foth Johon, Hillsboro, Kan.
Franz Gerhard, Buhler, Kan.
Freyenberger Chr., Pettisville, Ohio.
Fretz Allen M., Souderton, Pa.
Friesen Peter J., Henderson, Neb.
Friesen John, Reinland, Man.
Friesen Jacob, Reinland, Man.
Friesen John K., Morris, Man.
Friesen Henry, Chortitz, Man.
Friesen Cornelius, Chortitz, Man.
Friesen Peter J., Henderson, Neb.
Friesen Abraham, Rosthern, Sask.
Friesen John M., Gretna, Man.
Friesen John, Rhineland, Man.
Friesen Jacob, Rhineland, Man.
Friesner Harvey, Bristol, Ind.
Funk John F., Elkhart, Ind.
Funk John, Gretna, Man.
Funk J., Hillsboro, Kan.
Flaming P., Sparta, Kan.
Flickinger J., Purity, Kan.

G

Gaeddert D., Buhler, Kan.
Garber David, Goshen, Ind.
Garber John, Goshen, Ind.
Galle William, Moundridge, Kan.
Gascho Joseph, Milford, Neb.
Gascho John, Baden, Ont.
Gascho John, Zurich, Ont.
Gayman Samuel, Oakland Mills, Pa.
Geil John, Amberly, Va.
Gehman Solomon, Blair, Ont.
Gehman Abraham, Bowmansville, Pa.
Gellnet H. M., Grantsville, Md.
Gerig Joseph P., Leo, Ind.
Gerig Chr. R., Merrimac, Iowa.
Gerig S., Wayland, Iowa.
Gerber Joseph, Mountain Lake, Minn.
Gerber David, Elbing, Kan.
Giesbrecht Isaac, Gretna, Man.
Giesbrecht Peter, Hochstadt, Man.
Giesbrecht William, Steinback, Man.
Gingrich C. H., Aurora, Neb.
Gingrich Jacob, Preston, Ont.
Gingerich John, Stanford, Ill.
Gindlesperger Samuel, Davidsville, Pa.
Good Andrew, Harper, Kan.
Good Isaac, River Styx, Ohio.
Good Henry G., Bowmansville, Pa.
Good Henry H., Concord, Pa.
Good Christian, Dale Enterprise, Va.
Goerz David, Newton, Kan.
Goerz Peter, Inman, Kan.
Goerz Heinrich, Lehigh, Kan.
Godshall Henry, Lansdale, Pa.
Godshall Samuel, Bedminster, Pa.
Gottshall Abraham H., Niantic, Pa.
Gottshall William S., Schwenksville, Pa
Graber M. M., Pulaski, Iowa.
Graber Daniel, Noble, Iowa.
Graber Peter, Middle Branch, Ohio.
Graybill Theodore, Richfield, Pa.
Graybill William, McAllisterville, Pa.
Greider J. E., Osborn, Ohio.
Groff Elias, Straudsburg, Pa.
Gross John, Plumstead, Pa.
Grove Isaac, Coyner's Store, Va.
Grubb N. B., 2118 Marshall St., Phila.
Grubb Silas M., Philadelphia, Pa.
Gsell David, Clear Spring, Md.
Guengerich Joseph J., Amish, Iowa.
Gunden John V., Amish, Iowa.

H

Harder Gustav, Brainard, Kan.
Hahn Jacob, Caledonia, Mich.
Hallman Isaac, Listowell, Ont.
Harms William, Winkler, Man.
Harms Peter, Rheinland, Man.
Harms J. F., Hillsboro, Kan.
Harms G. N., Elbing, Kan.
Harms A. B., Elbing, Kan.
Harms A. H., Elbing, Kan.
Harms Jacob, Mountain Lake, Minn.
Harnish John, Martickville, Pa.
Hartman Emanuel, Washington, Ill.
Hartzler J. S., Ligonier, Ind.
Hartzler John, Garden City, Mo.
Hartzlar J. B., Huntsville, Ohio.
Hartzler Benjamin, Allensville, Pa.
Hartzler Jacob C., Belleville, Pa.
Hartzler Isaac, Langgreen, Md.
Hartzler J. K., McVeyton, Pa.
Harshburger Jonathan, Davidsville, Pa
Harshburger Peter, Berlin, Ohio.
Harshburger Daniel, Mt. Hope, Ohio.
Hamilton B. F., Peabody, Kan.
Heidebrecht P., Sparta, Kan.
Heatwole Joseph, Rushville, Va.
Heatwole Peter, Dale Enterprise, Va.
Heatwole Simeon, Rushville, Va.
Heatwole L. J., Dale Enterprise Va.
Heatwole Gabriel D., Rushville, Va.
Heatwole Anthony, P., Ladd, Va.
Heatwole Emanuel, Rushville, Va.
Headings S., Bellefontaine, Ohio.
Hershberger H. H., Sharon Centre, Ia.
Hershberger Chr., Arthur, Ill.
Hershberger P. P., Schickley, Neb.
Hershberger Joseph, Stonewall, Va.
Hege Jacob, Wisner, Neb.
Hege Jacob, Williamson, Pa.
Herschey J. H., Olathe, Kan.
Herschey Jacob R., Buyerstown, Pa.
Herschey Jacob, Voltaire, Pa.
Herr Abraham, New Danville, Pa.
Herr Amos, Line Valley, Pa.
Herr J. M., Allen, Pa.
Hertz Moses, Morgantown, Pa.
Hertzler Benjamin, Lancaster, Pa.
Hergert Wilhelm, Fairview, Okla.
Hess John, Lincoln, Pa.
Hess Jonas, Lititz, Pa.
Hess Samuel, Shiremanstown, Pa.
Hildebrand Jacob R., Fisherville, Va.
Hildebrand Jacob, Madrid, Va.
Hirschey N. C., Wadsworth, Ohio.
Hirschler J. S., Hillsboro, Kan.
Hoeppner Jacob, Winkler, Man.
Horner J. S., Kokomo, Ind.
Hoover Amos, Kingers, Pa.
Hostetler Peter, Groveland, Ill.
Hostetler D. J., Goshen, Ind.
Hostetler David, Weilersville, Ohio.
Hochstetler John M., Emma, Ind.
Hochstetler D., Emma, Ind.
Hostetter Chas., Landis Valley, Pa.
Hostetter David, Leaman Place, Pa.
Hostetter Jacob, Sells Station, Pa.
Holdeman J. A., Homestead, Kan.
Hooly Daniel, Garden City, Mo.
Hoover John G., Stouffville, Ont.
Hoover Samuel R., Jr., Markham, Ont.
Horning Benjamin, Knauers, Pa.
Horning Abel, Telford, Pa.
Horning Moses G., Richfield, Pa.
Hoffer John, Bridgewater, S. Dakota.
Hoffer John, Freeman, S. Dakota.
Hoffer Paul, Freeman, S. Dakota.
Horst M. E., Newton, Kan.
Horst Michael, Maugansville, Md.
Horst Michael, North Lawrence, Ohio.
Horst David, Stony Brook, Pa.
Horst Abraham, Manheim, Pa.
Huber Benjamin, Maxville, Ohio.
Huber Cornelius, Hillsboro, Kan.
Hunsberger Ephraim, Wadsworth, O.

Hunsberger Daniel, Jordan, Ont.
Hunsberger John, Centre Point, Pa.
Hunsberger Jacob B., Parker Ford, Pa.
Hunsberger Jacob, Vincent, Pa.
Hunsberger Chr., Creamery, Pa.
Hunsicker John, Chambersburg, Pa.
Hursh Eli, Tilden, Pa.
Hygema John, Wakarusa, Ind.

I

Imhoff Peter, Trenton, Ohio.
Isaac Abraham, Hochstadt, Man.

J

Jansen John, Beatrice, Neb.
Jantzi Joseph, Ontario, Can.
Jause Joseph, Lewis Co., New York.
Johns Daniel J., Goshen, Ind.
Johnson David, Woodside, Pa.
Johnson H. H., Creamery, Pa.
Johnston Abraham, Stevensville, Ont.

K

Kaser Josiah, Cambria Co., Pa.
Kauffman John E., ————, Pa.
Kauffman Chr., Childstown. S. Dak.
Kauffman Gideon, Arthur, Ill.
Kauffman D. S., Shipshewana, Ind.
Kauffman D. D., Versailles, Mo.
Kauffman Daniel, Versailles, Mo.
Kauffman J. H., Bellefontaine, Ohio.
Kauffman Isaac, Mulbery, Pa.
Kauffman Jona, Gordonville, Pa.
Kauffman Samuel, Pulaski, Pa.
Kauffman Joseph, Freeman, S. Dak.
Keim David, Addison, Pa.
Keim Peter, Logan, Mich.
Kennel P., Trenton, Ohio.
Kennel Michael, St. Agatha, Ont.
Keener George, Cearfoss, Md.
King Joseph. Yuton, Ill.
King Joseph, Carlock, Ill.
King Christian, Deer Creek, Ill.
King Nicholas, Pittsville, Ohio.
King Joshua, New Wilmington, Pa.
King Joel, Groff's Store, Pa.
King Christian, Intercourse, Pa.
Kintzie H., Butterfield, Minn.
Kinsinger John, Carlock, Ill.
Kinsinger Joseph, Meadows, Ill.
Kinsinger Michael, Washington, Ill.
Kinsinger Peter, Sharon Centre, Iowa.
Kipfer Andrew, St. Agatha, Ont.
Kipfer Christian, St. Agatha, Ont.
Klaassen Abraham, Plum Coulee, Man.
Klaassen Abraham, Morris, Man.
Klaassen Peter, Hague, Sask.
Kliewer, J. J., Shelly, Oklohama.
Kilewer G., Sparta, Kan.
Klippenstein John. Gretna, Man.
Kornhaus Adam, Orrville, Ohio.
Kreider Jonas, Wadsworth, Ohio.
Krehbiel J. E., Summerfield, Ill.
Krehbiel Christian, Halstead, Kan.
Krehbiel P., Moundridge, Kan.
Krehbiel Valentine, Valentine, Kan.
Krehbiel Jacob, Clarence Centre, N.Y.
Krehbiel H. J., Trenton, Ohio.
Krehbiel Jacob, Darlington, Oklahoma.
Krehbiel H.P., Canton, O. (Oberlin, O.)
Krocker Jacob, Morris, Man.
Krocker Peter, Morris, Man.
Krocker Bernhard, Henderson, Neb.
Kuhns A., Neutral, Kan.
Kurtz Jonathan, Ligonier, Ind.
Kurtz John S., Richfield, Pa.

L

Landis John L., Binkley's Bridge, Pa.
Landis John B., East Hempneid, Pa.
Landis George, Blooming Glen, Pa.
Lantz John, Neshannock Falls, Pa.
Lantz Benjamin, Groff's Store, Pa.
Lantz Samuel, Gap, Pa.
Latsdaw John, Spring City, Pa.
Layman Simon, Davidsville, Pa.
Loucks Aaron, Scottdale, Pa.
Loucks Jonas, Wakarusa, Ind.
Leatherman Sam'l, Line Lexington, Pa
Leatherman John, Bedminster, Pa.
Leatherman M., Wadsworth, Ohio.
Lefever John, Landis Valley, Pa.
Lehman Benjamin, Milton Grove, Pa.
Lehman Benjamin, Columbia, Pa.
Lehman Samuel D., Chambersburg, Pa.
Lehman Peter, Middletown, Pa.
Lehman Peter, Beaver Falls, N. Y.
Lehman Peter Y., Goshen, Ind.
Lehman Joseph, Elkhart, Ind.
Lehman P. S., Elkton, Mo.
Lehman Yost, Goshen, Ind.
Lehman P. S., Berne, Ind.
Lehman P. P., St. Martin, Mo.
Lehman Joel, Silver Hill, Ohio.
Leichty Christian, Leo, Ind.
Lesher Benjamin, Williamson, Pa.
Leiter Samuel, New Salem, Pa.
Litwiller Christian, St. Agatha, Ont.
Litwiller Joseph, Freemont, Ill.
Litwiller Jacob, St. John's, Mich.
Linscheid Jacob, Butterfield, Neb.
Loewen Peter, Steinbach, Man.
Loose H. H., Menges' Mill, Pa.
Long D. D., Chambersburg, Pa.
Longaker S. H., Schwenksville, Pa.
Longenecker Henry E., Mt. Joy, Pa.
Lugibill John C., Leo, Indiana.

M

Mack Andrew, Bally, Pa.
Martin David, Canal Winchester, O.
Martin Jonas H., Goodville, Pa.
Martin Jacob H., Ladd, Va.
Mast Abraham, Walnut Creek, Ohio.
Mast Samnel, East Welshfield, Ohio.
Mast Andrew, Mt. Hope, Ohio.
Mast Daniel Z., Morgantown, Pa.
Mast E. A., Kokomo, Ind.
Mast Frederick, Berlin, Ohio.
Mast Moses, Berlin, Ohio.
Mast Moses, Walnut Creek, Ohio.
Mast S. E., Welshfield, Ohio.
Mast John S., Morgantown, Pa.
McGowan James H., Nappanee, Ind.
McKay Henry, Clachan, Ont.
Mellinger D. H., Stephenson, Va.
Mehl J. C., Goshen, Ind.
Mensch Jacob, Skippack, Pa.
Metzler Noah, South West, Ind.
Miller Christian, Childstown, S. D.
Miller C. J., Kalona, Iowa.
Miller Wm. K., Green Centre, Iowa.
Miller D. C., Plevna, Ind.
Miller D. D., Middlebury, Ind.
Miller D. J., Middlebury, Ind.
Miller Eli S., Shipshewana, Ind.
Miller H. A., Shipshewana, Ind.
Miller Joseph D. Middlebury, Ind.
Miller Manasses, Middlebury, Ind.
Miller Y. C., Shipshewana, Ind.
Miller J. A., Needy, Oregon.
Miller C. W. Canton, Kan.
Miller S. C., Monitor, Kan.
Miller J. C., Leitersburg, Md.
Miller Jacob, Grantsville, Md.
Miller Joel J. Grantsville, Md.
Miller Andrew, Holden, Mo.
Miller Shem, Charm, Ohio.
Miller Isaac A., Smithville, Ohio.
Miller David S., Berlin, Ohio.
Miller Jacob J. Berlin, Ohio.
Miller Jacob E., Berlin, Ohio.
Miller Levi D., Berlin, Ohio.
Miller Eli, Walnut Creek, Ohio.
Miller J. Moses, Walnut Creek, Ohio.
Miller Solomon, Walnut Creek, Ohio.
Miller John, Walnut Creek, Ohio.
Miller Peter P., Millersburg, Ohio.
Miller G. D., Tub, Pa.
Miller Moses B., Geistown, Pa.
Miller Peter, Oakland, West Virginia.
Miller Abednego, Urbanna, Ohio.
Miller Isaac, Freemont, Ill.
Miller J. C., ————, Neb.
Miller John, Vandalia, Ill.
Miller Jacob D., Goshen, Ind.
Mininger Jonas, Elroy, Pa.
Michael Nelson, Sherkston, Ont.
Morrel David, Holden, Mo.
Moser John, Kirschnerville, N. Y.
Moser John, Bluffton, Ohio.
Moser Jacob S., Dalton, Ohio.
Moyer M. S., Excelsior, Mo.
Moyer J. S., Centre Valley, Pa.
Moyer Abrm. F., Blooming Glen, Pa.
Moyer Isaac, Dublin, Pa.
Moyer (Myers) Samuel, Hanover, Pa.
Moyer Jacob, Harleysville, Pa.
Moyer Michael, Souderton, Pa.
Mumaw Amos, Wakarusa, Ind.

N

Nafziger Nicholas, Milverton, Ont.
Nafziger John, Milverton, Ont.
Nafziger Christian, Sturgis, Mich.
Nafziger Daniel, Minier, Ill.
Nafziger Christian. Hopedale, Ill.
Nahrgang Jos., New Hamburg, Ont.
Newcomer Jacob, Columbia, Pa.
Neuenschwander Peter M., Berne, Ind
Neufeld Gerhard, Mt. Lake, Minn.

Neufeld John, Chortitz, Man.
Neufeld John, Inman, Kan.
Neufeld Peter, Shelly, Okla
Neufeld Gerhard, Winkler, Man.
Neuhauser V., Gridley, Ill.
Nice Jonas, Akron, Ohio.
Nice ——, ——, Ill.
Nice John, Morrison, Ill.
Nice Philip, Sterling, Ill.
Nickle Theodore, Mt. Lake, Minn.
Nikle Heinrich, Elbing, Kan.
Nissly Ephraim, Mt. Joy, Pa.
Nolt Elias, New Holland, Pa.
Nuszbaum Jacob, Orrville, Ohio.

O

Oesch Andrew, Aurora, Neb.
Ott Solomon, Bowmansville, Pa.

P

Paethkau Gerhard, Gleichen, Alberta.
Pankratz Peter, Lehigh, Kan.
Pankratz Peter H., Henderson, Neb.
Parret Philip H., Chambersburg, Pa.
Peachy S. w., Menno, Pa.
Peachy Christian K., Belleville, Pa.
Peachy Jonas, Belleville, Pa.
Peachy John, Belleville, Pa.
Penner John II, Beatrice, Neb.
Penner John III, Beatrice, Neb.
Penner Gerhart, Beatrice, Neb.
Penner J. W., Hillsboro, Kan.
Penner J. H., Hoag, Neb.
Penner Martin, Steinbach, Man,
Peters Isaac, Henderson, Neb.
Peters Dietrich, Henderson, Neb.
Peters Dietrich D., Henderson, Neb.
Peters Cornelius, Rhineland, Man.
Peters Dietrich, Mt. Lake, Minn.
Petter Rudolph, Cantonment, Okla.
Plank David, Bellefontain, Ohio.
Plett Cornelius, Steinbach, Man.

Q

Quiring Henry, Lamberton, Minn.

R

Rank John, Kinzers, Pa.
Ramer Jacob, Richfield, Pa.
Ramseier C., Hillsboro, Kan.
Ratzlaff P., Sparta Kan.
Ratzlaff A., Alta, Kan.
Ratzlaff J., Farms, Kan.
Regier C. H., Elbing, Kan.
Regier J. W., Elbing, Kan.
Regier H. H., Mt. Lake, Minn.
Regier Peter, Henderson, Neb.
Regier John J., Henderson, Neb.
Regier Peter, Rosthern, Sask.
Rediger Jos., Gridley, Ill.
Rediger Joseph, Milford, Neb.
Reimer Peter, Steinbach, Man.
Reimer Peter, Beatrice, Neb.
Reimer Heinrich, Mt. Lake, Minn.
Reisser Christian, Congerville, Ill.
Ressler J. A., Scottdale, Pa.
Rever David, Amish, Iowa.
Rich John, Salem, Oregon.
Rich John, Willard, Oregon.
Richert Henry, Moundridge, Kan.
Richert P.. M. D., Gossel, Kan.
Richert Jacob, Shelly, Okla.
Richert Jacob, Lehigh, Kan.
Rickert Allen, Columbiana, Ohio.
Rickert ——, Mahoning Co., Ohio.
Rickert Isaac, Fountainville, Pa.
Riehl Elias, Lewisburg, Pa.
Ringenberg Jacob, ——, Ill.
Risser Christian, Brunnerville, Pa.
Rittenhouse John F., Jordan, Ont.
Rogui Christian, Crogham, New York.
Rogui Jacob, Crogham, New York.
Rohrer Michael, Louisville, Ohio.
Rohrer John, Brunnerville, Pa.
Rosenberger John, Hatfield, Pa.
Rosenberger Henry, Dublin, Pa.
Roth Jacob, Thurman, Col.
Roth Daniel, Morton, Ill.
Roth N. E., Chappell, Man.
Roth John, Whitewater, Kan.
Roulett Philip, Pulaski, Iowa.
Rutt Martin, Maytown, Pa.

S

Sawatzkie Franz, Winkler, Man.
Schaum Christian, Harrison, Ill.
Schmidt P. H., Elbing, Kan.
Schmitt J. P., Gridley, Ill.
Schmitt John, Metarhora, Ill.
Schertz Joseph, Eureka, Ill.
Schertz Peter, Washington, Ill.
Schartner Chas., Marion Junction, S.D.
Schartner Fred., Marion Junction, S.D.
Schiffer Albrecht, Roseland, Neb.
Schimmel L. O., 2110 Franklin St., Phil.
Schrag Jacob, Irwing, Oregon.
Schrack Jos. D., Arthur, Ill.
Schrock Joseph, Thurman, Col.
Schrock Peter, Walnut Creek, Ohio.
Schrock C. C., Selden, Kan.
Schlegel Joseph, Thurman, Col.
Schlegel Joseph, Milford, Neb.
Schroeder Abraham, Gretna, Man.
Schroeder J., Annelly, Kan.
Schantz Christian, Congerville, Ill.
Schantz Peter, Yuton, Ill.
Schmucker Daniel, Louisville, Ohio.
Schneck Chr., Apple Creek, Ohio.
Schultz John, Mt. Lake, Minn.
Schultz Peter, Mt. Lake, Minn.
Schultz Jacob, Marion Junction, S. D.
Schwartzendruber C., Stiles, Iowa.
Schwartzendruber Jacob F., Kalona, Ia
Schwartzendruber Eli, Kalona, Iowa.
Schwartzendruber J., Green Centre, Ia.
Schwartzendruber S. J., Clarion, Ia
Schwarz Jacob. Berne, Ind.
Schwarz Joseph, Berne, Ind.
Schwarz Joseph, Jr., Berne, Ind.
Shank Samuel, Broadway, Va.
Shank Abraham, Broadway, Va.
Shank Lewis, Broadway, Va.
Shank David, Ringgold, Md.
Shank Erasmus C.. Waynesboro, Va.
Shenk Michael, Terryton, Kan.
Shenk Andrew, Elida, Ohio.
Shenk John, Elida, Ohio.
Shenk David, Edgemont, Pa.
Shenk Tobias, East Hempfield, Pa.
Shenk Daniel, Bigler, Pa.
Schenbeck Jacob, Geneva, Ind.
Schindler David, Geneva, Ind.
Schroder H. P., Hampton, Neb.
Shelly A. B., Milford Square, Pa.
Shelly A. S., Bally, Pa.
Shelley Henry L., Oregon, Ill.
Shellenberger A., Columbianna, Ohio.
Shellenberger E. M., Ransom, Kan.
Shellenberger Abrm. Moundridge, Kan
Shoemaker J. S., Dakota, Ill.
Showalter Christian, Donnellson, Ia.
Shoup M. van Buren, Mt. Eaton, Ohio.
Siemens Jacob, Mt. Lake, Minn.
Slaubaugh John C., Berlinton, Ind.
Slonecker Michael, Louisville, Ohio.
Smucker Jonathan P., Goshen, Ind.
Snavely Christian, Shannon, Ill.
Snavely Jacob H., Manheim, Pa.
Snyder Herrman, Woodbury, Pa.
Snyder Abraham, Roaring Springs, Pa.
Snyder Absolam, Kossuth, Ont.
Snyder Jonas, Waterloo, Ont.
Sommer A. A., Cucamonga, Cal.
Sommer I. A., Berne, Ind.
Sommer Peter, Washington, Ill.
Sommer John, Paris, Ohio.
Souders John, Goodville, Pa.
Spenler Peter, Milverton, Ont.
Speicher J. P., Logan, Mich.
Sproll Nobertius, Amboy, Ind.
Sprunger Joel, Reno City, Oklahoma.
Sprunger J. A., Chicago, Ill.
Sprunger S. F., Berne, Ind.
Sprunger Christian, Berne, Ind.
Stahley J., Danvers, Ill.
Stahley Stephen, Flanagan, Ill.
Stauffer Abraham, Roseland, Neb.
Stauffer Jacob, Milford, Neb.
Stauffer Jacob Leetonia, Ohio.
Stauffer John, Bachmansville, Pa.
Stauffer Jacob C., Kulpsville, Pa.
Stauffer Noah, Strassburg, Ont.
Steckley John, Hartford, Kan.
Steiner C. B., Salem, Oregon.
Steiner M. S.. Canton, Ohio.
Steiner C. P., Cranberry, Ohio.
Steiner C. D., Orrville, Ohio.
Steinman Daniel, Flanagan, Ill.
Stoesz Cornelius, Hochstadt, Man.
Stoesz David, Chortitz, Man.
Stofer Eli, Hudson, Ind.
Stoltzfuss David S., Huntsville, Ohio.
Stoltzfus Benjamin, Morgantown, Pa.
Stoltzfus Christ. N., Morgantown, Pa.
Stoltzfus D. M., Pequea, Pa.
Stoltzfus Henry, Groff's Store, Pa.
Stoltzfus Henry, Mascott, Pa.
Stoltzfus J., New Holland, Pa.
Stoltzfus D., Lapp's Pa.

Stoltzfus G., Lapp's, Pa.
Stoltzfus Samuel, Morgantown, Pa.
Stuckey Peter, Gibson, Neb.
Stuckey Joseph, Danvers, Ill.
Stuckey Christian, Elmira, Ohio.
Stuckey ———, Brainard, Kan.
Strubhar Valentine, Washington, Ill.
Stutzman Jacob J., Monitor Kan.
Suderman A., Newton, Kan.
Suderman Leonard, White Water, Kan

T

Teets Jacob, Lost River, W. Virginia.
Thiessen Dirk, Marion Junction, S.Dak
Thiessen William, Jansen, Neb.
Toews Jacob, Newton, Kan.
Toews J. R., McLain, Kan.
Toews Peter, Hochstadt, Man.
Toews P., Hochstadt, (Bergfeld) Man.
Toews N. F., Mountain Lake, Minn.
Troyer Benjamin. Walnut Creek, O.
Troyer Jonas J., Charm, Ohio.
Troyer Christian D., Baltic, Ohio.
Troyer David, Charm, Ohio.
Troyer J. J., Emma, Ind.
Troyer D. D., Goshen, Ind.
Troyer A. A., Shipshewana, Ind.
Troyer Jonas, Middlebery, Ind.
Tschetter Wm., Freeman, S. Dakota.
Tschetter Paul, Bridgewater, S. Dak.

U

Umbel Christian, Pequea, Pa.
Ummel Abraham, Ransom, Kan.
Unruh Peter, Marion Junction, S. Dak.
Unruh Henry P., Loretta, S. Dakota.
Unruh Benjamin; Hillsboro, Kan.
Unruh Peter, Lehigh, Kan.
Unruh D., Sparta, Lan.

V

Vercler Andrew, Meadows, Ill.
Voth Heinrich, Bingham Lake, Minn.
Voth H. R., Keam's Canon, Arizona.
Voth J. J., Elbing, Kansas.
v.d.Smissen, C. H. A. Summerfield, Ill.

W

Wadel Peter, Chambersburg, Pa.
Waellde Dietrich, Mt. Lake, Minn.
Wagner Joseph, Eureka, Ill.
Wall Aaron, Mt. Lake, Minn.
Wall Henry, Mt. Lake, Minn.
Wall Cornelius M., Henderson, Neb.
Wall Peter, Buhler, Kansas.
Warkentin John, Winkler, Man.
Walter John, Chalfont, Pa.
Wayre John, Urbana, Ohio.
Wedel C. H., Newton, Kansas.
Wedel C. P., Lehigh, Kansas.
Weaver Henry, Camp Hill, Pa.
Weaver Joseph, Oronogo, Mo.
Weaver Samuel S., Mt. Clinton, Va.
Weaver John M., Heston, Kan.
Weaver David, Newton, Kan.
Weaver Alexander, Wallsal, Pa.
Weaver Jacob, Columbianna, Ohio.
Weaver Jacob, Shipshewana, Ind.
Weber Isaac, Browne, Mich.
Weldey Henry, Wakarusa, Ind.
Wenger Christian, Dutton, Mich.
Wenger Joseph, New Holland, Pa.
Wenger Jacob, Schaefferstown, Pa.
Wenger Abraham B., Dayton, Va.
Wenger Henry H., Linnville, Va.
Westenberger David, Annville, Pa.
Werey Christian, Amish, Iowa.
Wideman Samuel, ————, Ont.
Wiebe Henry, Gretna, Man.
Wiebe Abraham, Rhineland, Man.
Wiebe John, Rhineland, Man.
Wiebe Peter, Rhineland, Man.
Wiebe Gerhard, Winkler, Man.
Wiens Abraham, Inman, Kan.
Wiens Jacob, Rhineland, Man.
Wiens Jacob B., Lehigh, Kan.
Wiens Johan, Bingham Lake, Minn.
Winey Caleb, Peabody, Kansas.
Winey Jacob L., Peabody, Kansas.
Willms Abrm, Marion Junction, S. D.
Wipf John, Freeman, S. Dakota,
Wipf Joseph, Freeman, S. Dakota.
Wisler Martin, Mummasburg, Pa.
Wisler Martin, Hanover, Pa.
Wismer Henry, Creamery, Pa.
Wismer ———, Waterloo, Ont.
Witmer Samuel, Ritenback's Store, Pa.
Witmer Abraham, Letort, Pa.
Witmoyer Cyrus, Annville, Pa.
Wittmer Abraham M., Hanover, Pa.
Wohlgemuth A., Steinbach, Man.

Y

Yoder Daniel D., Oakland, W. Va.
Yoder Phinehas, Hazel Ridge, Tenn.
Yoder Elias A., Meyersdale, Pa.
Yoder Daniel B., Belleville, Pa.
Yoder John, Belleville, Pa.
Yoder Christian L., Belleville, Pa.
Yoder John S., Mattawana, Pa.
Yoder N., Belleville, Pa.
Yoder Jonathan, Morgantown, Pa.
Yoder Christian Z., Belleville, Pa.
Yoder Joel I., Saltillo, Ohio.
Yoder Noah D., Wellman, Iowa.
Yoder Moses J., Arthur, Ill.
Yoder Moses, Grantsville, Md.
Yoder D. F., Garden City, Mo.
Yoder D. C., Emma, Ind.
Yoder Daniel, Linn Grove, Ind.
Yoder Elias, Leo, Ind.
Yoder Samuel, Elkhart, Ind.
Yoder Abraham, Farmerstown, Ohio.
Yoder D. Z., Smithville, Ohio.
Yoder Daniel J., Charm, Ohio.
Yoder John K., Orrville, Ohio.
Yoder Jonas C., Huntsville, Ohio.
Yoder C. K., West Liberty, Ohio.
Yoder David J., West Liberty, Ohio.
Yoder Jacob, Benton, Ohio.
Yoder Menno, Belleville, Pa.
Yoder Michael, Mattawana, Pa.
Yoder Michael, McVeytown, Pa.
Yother Henry, Blue Springs, Neb.

Z

Zacharias Peter, Rhineland, Man.
Zacharias Peter, Plum Coulee, Man.
Zehr Joseph B., Flanagan, Ill.
Zehr Christian, Wellesly, Ont.
Zehr Peter, Fisher, Ill.
Zehr Peter, New Hamburg, Ont.
Zehr Joseph C., New Hamburg, Ont.
Zehr Christian Jr., Wellesley, Ont.
Ziegler Joseph, Zelienople, Pa.
Zimmerly Peter, Bluffton, Ohio.
Zimmerman J. K., Beatrice, Neb.
Zimmerman Peter, Garden City, Mo.
Zimmerman C. C., Chenoa, Ill.
Zimmerman John, Inman, Kan.
Zimmerman Jacob, Leacock, Pa.
Zimmerman John M., Churchtown, Pa.
Zimmerman Menno, Martindale, Pa.
Zimmerman Benj., Shiremanstown, Pa
Zook D. D., Newton, Kan.
Zook Jonathan J., Berlin, Ohio.
Zook Joseph C., Allenville, Pa.
Zook A. D., Allenville, Pa.
Zook Christian, Allenville, Pa.
Zook D. J., Allenville, Pa.
Zook Eli, Ronks, Pa.
Zook J. R., Neshannock Falls, Pa.
Zook John, Mascot, Pa.
Zook Noah, West Middlesex, Pa.
Zook D. H., Belleville, Pa.
Zug Joel, Groff's Store, Pa.
Zeller Frederick, Cora, Ohio.

The following is a list of Mennonite ministers who have passed from labor to reward during the last year.

Bixler Joseph, Columbianna, Ohio.
Buckwalter David, Vincent, Pa.
Beachey David, Allensville, Pa.
Clemens Isaac, Harleysville, Pa.
Coffman Samuel, Rushville, Va.
Epp Gerhard, Henderson, Neb.
Forry Joseph, Tilden, Pa.
Gehman Joseph, Adamstown, Pa.
Gingerich Isaac, Fontana, Pa.
Gross Samuel, Fountainville, Pa.
Graber Joseph, Childstown, S. Dak.
Heatwole Daniel S., Dale Enterprise, Va
Herschey Samuel, Manheim, Pa.
Kenagy J. C., East Lynn, Mo.
Kinsinger Michael, Danvers, Ill.
Landis Jacob, Gehman, Pa.
Loux Jacob, Lansdale, Pa.
Mishler P. D., Eugene, Oregon.
Mast J. P., Morgantown, Pa.
Oberholtzer J. H., Centre Valley, Pa.
Risser Jacob, State Line, Pa.
Roth S. L., Spring Forge, Pa.
Stoltzfus John S., Groff's Store, Pa.
Schwartzendruber Fred., Kalona, Ia.
Smucker Isaac, Hawpatch, Ind.
Schrock Benjamin, Goshen, Ind.

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Sec., Christian Schowalter, Donnellson, Iowa.
Treas., David Goerz, Newton, Kansas.
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J. J. Krehbiel, Newton, Kansas.
S. F. Sprunger, Berne, Indiana.
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Wm. G. Moyer, Chalfont, Pa.
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David Goerz, Newton, Kansas.
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N. B. Grubb, Wm. S. Gottshall, A. S. Moyer.

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The Convention in 1896 will be held in August, in the East Swamp church.

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